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# AUXILIUM PRÆDICATORUM;

OR,

## A Short Gloss upon the Gospels.

WITH HINTS AS TO THEIR USE IN SERMONS.

VOL. I.

S. MATTHEW.

BY

THE REV. PIUS DEVINE, PASSIONIST.

Lectionem Evangelii sub brevitate  
transeurimus, quatenus ejus expositio  
ita nescientibus fiat cognita, ut tamen  
scientibus non sit onerosa.

*Rom. & Gregori in Lucam XII.*



Dublin :

M. H. GILL AND SON, 50, UPPER SACKVILLE STREET.

1884.



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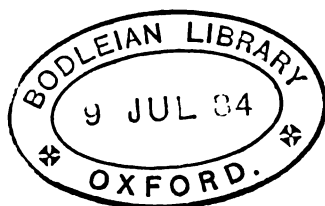
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LONDON :  
PRINTED BY DIPROSE, BATEMAN AND CO.,  
LINCOLN'S INN FIELDS.

TO THE  
VERY REVEREND FATHER VINCENT GROGAN, C.P.,  
PROVINCIAL,

THE FOLLOWING WORK,

Begun under his auspices and carried on, under many difficulties, by his kind  
assistance, is

*Affectionately and Reverently inscribed :*

AS A TRIBUTE TO HIS GENTLENESS AS A SUPERIOR, HIS FRIENDSHIP AS A  
COMPANION, AND HIS STERLING WORTH AS A FRIEND,

BY HIS BROTHER AND SUBJECT IN THE SAME CONGREGATION,

THE AUTHOR.





## ADVERTISEMENT.

---

It was the intention of the writer of these volumes to have published the three upon the Gospels together. Circumstances intervened which compel him to send two into the world, whilst the third is just passing through the press.

Having submitted the first two volumes to the judgment of a few prelates, whose opinions he valued, he received the following letters which he has great pleasure in prefixing to his work.

He is conscious of many faults and shortcomings in the volumes, but trusts to the charity of his readers that they will be gently passed over as they are quite unintentional.

*The Archbishop of Cashel writes :—*

THE PALACE, THURLES,

March 31, 1884.

MY DEAR FATHER PIUS,

I have duly received the first two volumes of your work on the Gospels, and which you most appropriately designate "*Auxilium Prædicatorum*." It is, indeed, as far as I can judge from a partial and hasty perusal of it, all that its title proclaims it to be. Such a book must prove to be a great boon for those for whom it is intended. There are plenty of sermon books ; but there are very few books merely suggestive of sermons, and this is precisely where your work comes into play.

I shall not fail to recommend it earnestly to my priests, when I get a chance of doing so with effect ; and, meanwhile, I wish you personally every happiness, and your excellent work all the success that it deserves.

I remain,

My dear Father Pius,

Your very faithful Servant,

+ T. W. CROKE,

*Archbishop of Cashel.*

*The Archbishop of Tuam writes :—*

TUAM,  
April 15th, 1884.

MY DEAR FATHER PIUS,

You will make all due allowance for this delay in acknowledging the receipt of your work on the Gospels, which you contemplate following up by Commentaries on the Epistles, Pauline and Catholic.

I am greatly obliged to you for the gift. The volumes are brought out in a superior style, and I hope they will fully answer the object you have so zealously proposed to yourself. Indeed, owing to pressure of business, I had not time to read them to my satisfaction. But, relying on the character and erudition of the author, I will have no hesitation in recommending them to such as they are intended to benefit.

I am at this moment going on a visitation tour, and write in a great hurry.

Wishing you health and vigour to follow up your useful and edifying labours,

Believe me,

Faithfully yours,

+ JOHN MAC EVILLY,

*Archbishop of Tuam.*

## PREFACE.

---

A WORK given to the public in print should be sufficiently intelligible to explain itself; and yet, writers will give explanations. Following this time-honored custom, we briefly explain the manner in which the present work came to be sent out into the world. Some years ago, the writer was appointed to teach a class of Theologians something about the Gospels and the manner of preaching from them. The notes made then, for his lectures, lay by him in a crude state. At the suggestion of two venerable bishops, now gone to their reward, and one living ornament of the Irish Hierarchy, he has dared to put his notes into extended shape, and trust them to the by no means tender mercy of general criticism.

The difficulties besetting a young priest's first appearance in a pulpit were to him, not only matter of personal concern, but of official care. He saw these difficulties and felt them; and pitied others, more modest than himself, in their attempts to face even a kindly-disposed audience. To compose a religious Oration according to the rules of Rhetoric is not a very difficult matter; but to deliver the same is quite another affair.

To blend both preparation and delivery is the acme of eloquence. To provide for the first branch of this in the easiest way possible is the object of the present work. It is an attempt at making the preparation for a sermon easy and effective.

The plan pursued obviates an expensive and conscientious thing; namely, the quoting of authorities and giving the places we quoted from. This burdens the pages too much and was not wanted for the end in view.

We have consulted the latest works of an exegetical character

and have given the result of our researches in as few words as possible.

The figurative, analogical and other senses we have barely touched upon, now and again, in the sermon-sketches. To have done so at length would make the book grow to an enormous bulk, and appear as the mere boiling down of masses of erudition which writers on the Sacred Word have so abundantly collected.

Any well-chosen library contains plenty of works upon these wide fields of speculation and it may be advisable to have recourse to them when the skeleton of the sermon is planned; not before.

A young priest just from college is much to be pitied.

He has his memory crowded with theological and Scriptural gleanings, and is thrust into active missionary work all at once where he has little time for study or writing. After a week's hard work amongst the poor and the backsliders of his district, he finds himself called upon to preach on the Sunday morning.

Two dangers beset his path here. If he have the *copia fandi* he is apt to trust too much to his fluency and neglect his preparation; and if he be not fluent he is apt to gather his ideas from some book of sermons and thus give a second-hand discourse, which perchance he reads. The people do not like a *read* sermon. It is seldom effective. The living voice was the means heavenly appointed for instructing in the doctrines and development of Christianity; and it is still the recognised organ for spreading the faith.

The plan pursued in the following work will help a man to prepare a discourse in a short time. The brief gloss upon the text will refresh his memory; and the points of the discourse being set for him, as rising naturally from verses of the Sacred Scripture, will enable him without very great trouble, to prepare a sermon for his people. He has simply to put an exordium, fill up the points with a little reasoning, an instance or two from the Old Testament, one of the texts of the new amplified somewhat, then add an example. When each point is treated in this manner and an epilogue added which brings one to the peroration, the thing is done.

This method has been chosen in preference to the system of Commentators, or the more complicated arrangements of Lohner and others. When a man goes to one of these well-packed store-houses to find matter for a sermon, he feels as if he were in a large library and neither knew what book to look for, or where to find anything if he did. The time lost in searching for a subject could far more profitably be spent in preparing one that is found.

A Catholic writer on the Holy Scriptures cannot be expected to say much that is new. We follow lights which have shone for centuries over the Sacred pages and eschew those modern glares which disfigure them. There are men, who pretend to be ecclesiastics, endeavouring to explain away the Supernatural, because it is inconvenient for their theory. These have written little that is worth refuting. They are here styled *Rationalists* although some were deans, and some bishops in the Anglican Establishment.

It would be amusing, were it not for the irreverence, to watch the gyrations of one of those gentlemen around a text of Scripture. He will quote the Greek and the various readings; he will then bring parallel passages from his predecessors, the pagan writers. He will describe the shape of the hill, the distance of the journey, the colour of the flowers, the size of the trees, and the hue of the clouds to a perfect nicety. When he comes to the real Scripture matter, he will try to explain it away or wind up a tough sentence of decent English with a platitude. The germ, the soul, the spirit of a passage has no more existence for him than the faith which he feels himself called upon to exterminate. Nothing is more remarkable than the contrast between the people of England and their teachers. The former almost adore the Bible and the latter scarcely tolerate its meaning. The blind lead the blind indeed.

The works at the disposal of a student of the Bible are many and various. We have had but two in English, the Commentaries of the present Archbishop of Tuam and the Notes of the late Bishop of Kerry. In Latin we have a great variety—Calmet in French—D'Allioli in German—and Martini in Italian.

The custom of printing the Latin with the vernacular has been

followed by continental scholars ; because the Vulgate alone is our authorised text and we consider ourselves at liberty to disagree now and again with vernacular renderings. The *Rheims Version* is very faithfully and carefully done, and it is remarkable how the *Revised Version* approximates to it. This latter version is very honest indeed and freed from the wilful perversions of an older and different set of scholars.

The art of printing has helped to fix the text much more surely than the care of the most skilful copyist. The variations found in the Codices have been very carefully examined by scholars friendly and hostile to the Sacred Word.

This work does not pretend to be a Commentary. It is, what it is called, a help for preachers. Very few opinions are advanced which have not been taken, at least in germ, from other authors. Where the writer ventured on an opinion of his own he begs to say that he does so with all due submission to the authority of the Church.

All the opinions, where they diverge, are not given ; but what approved itself to the writer is selected. Rejecting opinions does not mean condemning them ; for many theories may look specious and be well supported by authority yet fail to win the assent of a reader—either because he is prejudiced or incapable of understanding their weight. *Quisquis in suo sensu abundat* and in no field can one see the liberty which the Catholic Church grants her writers, so liberally used as in commenting on the Scripture.

ST. JOSEPH'S, 50, AVENUE HOCHÉ,  
PARIS.

*Feast of St. Paul of the Cross.*

1884.

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# THE HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO

## S. MATTHEW.

---

S. MATTHEW is generally supposed to have been a native of Galilee. He was taxgatherer, or publican in Capharnaum, when Our Lord called him to the Apostolate. His name was Levi before his call and Our Lord changed it into Matthew. The meaning of the name is God-given, Theodore or Deusdedit. In the lists of the Apostles Matthew gets the seventh place, but he writes himself down in the eighth.

There is very little recorded of him in any authentic history, after the Day of Pentecost. He is received as a martyr by the Church. His feast is celebrated on the 21st September, in the Roman Martyrology, and on the 16th December, in the Greek.

There scarcely ever existed a doubt regarding the authenticity of the first Gospel. It was written originally in Syro-Chaldaic or Aramaic, the ordinary language of the country; but translated into Greek at once. Neither the Original nor a copy of it is preserved.

The time of its writing is agreed upon to be between the 8th and the 12th year after Our Lord's Ascension into Heaven.

The immediate object which the Apostle had in view was to write an account of Our Lord's doings for the behoof of the early Christian converts from Judaism. That the Lord guided his hand for a wider circle of readers belongs to the economy of Providence which made these precious records survive the ravages of time and be handed down to us in such a perfect condition.

Critics are divided as to the original language of this Gospel, chiefly because of some texts of the Old Testament being taken from the Hebrew version, and some from the Septuagint. In point of fact, early writers were not at all particular about quotations and gave rather the *sense* than the *words*. This principle is to be kept steadily before us in examining the Scripture. Servile copying of original documents is a discovery of modern times which was unknown to the ancients.

S. Matthew gives rather the words than the actions of Our Lord in proper order. Indeed he often has a *hysteron-proteron* for the sake of the doctrine or moral he wishes to convey. He is not so graphic as S. Mark nor so elegant as S. Luke, but there is a noble simplicity and grandeur in the manner he traces the Deeds of the Son of David in founding the Kingdom of "Our Father who art in Heaven."

Some writers divide S. Matthew into three portions but are not agreed as to where each part should be begun and ended. A M. Delitzch has made five books out of this Gospel in imitation of the Pentateuch. These are arbitrary arrangements.

---

# S. MATTHEW.

## CHAP. I.

*The genealogy of Christ : he is conceived and born of a virgin.*

1. Liber generationis JESU CHRISTI, filii David, filii Abraham.

2. Abraham genuit Isaac; Isaac autem genuit Jacob; Jacob autem genuit Judam et fratres ejus;

3. Judas autem genuit Phares et Zaram de Thamar; Phares autem genuit Esron; Esron autem genuit Aram;

4. Aram autem genuit Aminadab; Aminadab autem genuit Naasson; Naasson autem genuit Salmon;

5. Salmon autem genuit Booz de Rahab; Booz autem genuit Obed ex Ruth, Obed autem genuit Jesse; Jesse autem genuit David regem.

1. The book of the 'generation of JESUS CHRIST, the son of David, the son of Abraham.

2. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

3. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

4. And Aram begot Aminadab. And Aminadab 'begot Naasson. And Naasson begot Salmon.

5. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king.

Genealogies were common among the Jews, because they were necessary for the preservation of property, and the tracing of the lines by which this could be properly done. No matter how property might be alienated, sold, or mortgaged; it had to go back to its original owner or his heir, at the year of the Jubilee, or after fifty years. This ordinance of the Mosaic Law could not be observed unless the genealogies were well and carefully kept.

Sometimes there were intermarriages between different tribes, especially after the Captivity, which made the keeping of these records a necessity. The tribe of Levi again, which was scattered

up and down through Palestine, must be kept distinct for the priestly and levitical ministrations.

It is but just to conclude that the Genealogy of the tribe of Judah would be most carefully preserved in consequence of the promise that the Messiah should be born of it. S. Matthew is supposed, by most writers, to have merely copied the Genealogy as it was kept in the archives of the family or in the Temple. His object in doing so is given in his own words:—

“Jesus Christ the Son of David, the Son of Abraham.”

Our Lord is very often styled Son of David, and many sick people ask Him by this title to cure them. This was the royal stock of which He was to come. David is son of Abraham, after the manner of Hebrew phraseology, and we know that there was a rivalry between the Jews, the Samaritans, and some neighbouring tribes, as to which were lineally descended from Abraham through the lawful and recognised patriarchs.

S. Matthew gives then the genealogy of Joseph, and S. Luke gives that of Mary. As they were both nearly related, one would do for the other; and so many writers think.

<sup>1</sup> *Gospel*, from the Saxon *Gode* (good) and *spell* (news), a literal translation of the Greek. The headings of the Gospel and also of the Chapters were not written by the Evangelist.

<sup>2</sup> *Generation*.—This is the Genealogy of Our Lord from Abraham to Joseph, and is written obviously for the Jews who had become Christians, in order that they might see the prophecies fulfilled in him. The questions which trouble commentators with regard to this genealogy are very few. We first have the mention of certain women—Thamar, Rahab, Ruth and the wife of Urias. These women were not certainly models of virtue, even in the low standard prevalent among the Jews. The xxxviii. Chapter of Genesis gives the history of Thamar. An injustice was done to her, and she may have considered the means of reparation she had recourse to as justifiable under the circumstances. Even Judah himself acknowledged as much. It is not quite certain that the Rahab mentioned in v. 5 is the person mentioned in Josue iii; and, if she be, she changed her evil life before becoming the wife of Salmon. Ruth's manner of bringing herself under the notice of Booz, Ruth iii. may be somewhat objectionable; but there is nothing further to be urged against her. She was certainly a Gentile, and so was Rahab, if we suppose her not to be different from the harlot. The wife of Uriah was a legal wife to David before she begot Solomon.

<sup>3</sup> *Begot Naasson*.—Naasson was the head of the tribe Judah, when the Israelites left Egypt, as we see from Numbers i. 7. In the 430 years of

their sojourn we should have but six generations : Judah, Phares, Esron, Aram, Aminadab, and Naasson. That would make a generation consist of seventy years, or thereabouts, which was not too much in those times. The prophecy in Genesis xv. 13—16, which is referred to the Egyptian bondage—four generations—is put by interpreters to mean the general descendants, and not the tribe of Juda only.

Two interesting Discourses may be given from the very title of this Gospel. One on the words *Jesus Christ*. Jesus means Saviour. One may be saved by a foresight of his merits from sin; the generality of mankind in a fallen state, after sin.

*Salvation of Men.*

1. The sinless.
2. Original sin.
3. Actual.

The first two without our efforts. The third never. What our efforts should consist in. Conclusion.

*Messiah Anointed.*

- 1st. As King.
- 2nd. As Prophet.
- 3rd. As Priest.

These can be illustrated from our Lord's Life. And St. Paul quoted as to the reverence due the Holy Name.

6. David autem rex genuit Salomonem ex eâ quæ fuit Uriæ;

7. Salomon autem genuit Roboam; Roboam autem genuit Abiam; Abias autem genuit Asa;

8. Asa autem genuit Josaphat; Josaphat autem genuit Joram; Joram autem genuit Oziam;

9. Ozias autem genuit Joatham; Joatham autem genuit Achaz; Achaz autem genuit Ezechiam;

10. Ezechias autem genuit Manassen; Manassen autem genuit Amon; Amon autem genuit Josiam;

6. And David the king begot Solomon, of her that had been *the wife* of Urias.

7. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa.

8. And Asa begot Josaphat. And Josaphat begot <sup>1</sup>Joram. And Joram begot Ozias.

9. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

10. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.



The difficulties arising from the genealogies might easily be ignored if it were not for the exaggerated ideas about inspiration which find their way into some theologies and pious books. This genealogy is a statement of names and may be easily garbled by copyists and translators. To make an argument out of a disagreement or an omission would be the very utmost effort of ill-reasoning malignity.

Now, writers generally maintain that Josias was dead twenty years before the Babylonian captivity.

Then the captivity reached over a number of years, and the Greek *ἐν* *about the time*, or just the time, ought to save all trouble.

To expect minute exactness from men, who wrote at this period of letters, would be to expect miracles. Our Lord never worked miracles for letters. He kept His inspired writers from mistakes in matters which could affect faith and morals.

In matters of fact, a great deal was left to each one's particular bias. The grand marvel is, how all worked together to the one great end, and how these unprepared or inelegant books, live for ever because of the sublimity of their subject.

<sup>1</sup> *Joram*.—Here occurs the first omission in the genealogy. Three generations are left out by the Evangelist, and he must have good reasons for doing so. The one most generally adopted by the Fathers is, that Joram, by his marriage with Athalia, brought a curse upon his family, which reached to the fourth generation. Joram begot Ozias—his great-grandson, who may be called his son according to the Jewish way of speaking—*Jesus, son of David, e.g.*

For preaching purposes this genealogy may be used in two ways. First, as the proof of Our Lord's family being the predestined one. Secondly, as showing how hollow such things are, if looked into philosophically. How many bad men and women are to be found in the very best genealogy. Why then be proud of it?

*Discourse.*

1st. Kings, princes, nobles, rich, poor, prophets, priests, Jews, and pagans are found in his stem.

2nd. Good and bad are found.

3rd. Poor though noble.

*The Pride of Life.*

1st. We all descend from Adam.

2nd. The best part (the dead) of a family is under ground.

3rd. Let those who disgrace it see.

Let us be worthy of our *stirps*.

11. Josias autem genuit Jechoniam et fratres ejus, in transmigratione Babylonis.

12. Et post transmigrationem Babylonis, Jechonias genuit Salathiel; Salathiel autem genuit Zorobabel;

13. Zorobabel autem genuit Abiud; Abiud autem genuit Eliacim; Eliacim autem genuit Azor;

14. Azor autem genuit Sadoc; Sadoc autem genuit Achim; Achim autem genuit Eliud;

15. Eliud autem genuit Eleazar; Eleazar autem genuit Mathan; Mathan autem genuit Jacob;

16. Jacob autem genuit Joseph, virum Mariæ, de qua natus est JESUS qui vocatur CHRISTUS.

11. And <sup>1</sup>Josias begot Jechonias and his brethren, about the time they were carried away to Babylon.

12. And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16. And Jacob begot Joseph, the husband of Mary; of whom was born Jesus, who is called Christ.

<sup>1</sup> *Josias*.—According to some, Jechonias was the grandson and not the son of Josias. Lingard thinks there were two Jechonias. Twelve Greek *codices* have: Josias begot Joakim; Joakim begot Jechonias and his brethren. An error in transcription would easily account for this one omission.

The third difficulty with regard to this genealogy is its reconciliation with that of S. Luke iii. 23 *et seq.* Some writers are of opinion that both Evangelists give the genealogy of Joseph. This parts company at Nathan and Solomon, joins together in Zorobabel, and is supposed to join again in Mathan and Melchi who were husbands successively of the same woman. Joseph was the son of Jacob in the usual way, but the legal son of Heli, who died without issue.

A good many commentators suppose that Luke gives the genealogy of Mary, who was cousin to Joseph. The greater number of generations in Luke can be accounted for by early marriages.

17. Omnes itaque generationes, ab Abraham, usque ad David, generationes quatuordecim; et à David usque ad transmigrationem Babylonis, generationes quatuordecim; et à transmigratiōe Babylonis usque ad Christum, generationes quatuordecim.

18. Christi autem generatio sic erat. Cùm esset desponsata mater ejus Maria Joseph, antequàm convenirent inventa est in utero habens de Spiritu-Sancto.

17. So <sup>1</sup>all the generations from Abraham to David, *are* fourteen generations: and from David, until the carrying away to Babylon, fourteen generations: and from the carrying away to Babylon, till Christ, fourteen generations.

18. <sup>2</sup>Now the birth of Christ was thus: When Mary his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost:

<sup>1</sup> *All the generations.*—In calculating the length of a generation in each of the periods of fourteen, we find them longer in the first than in the third, and longer in the third than in the second; but averaging them all round, an ordinary generation is 47 years.

<sup>2</sup> The general opinion of the Fathers and sacred writers is, that Joseph was really married to Mary before the Incarnation. Some Fathers, who have Patrizi and a few other modern followers, think that they were only betrothed, and married after the Angel's revelation to Joseph. The difference of opinion arises from *before they came together, and take unto thee*. It was a custom among the Jews, as it is now in the East, and among the Celtic nations of the West, for the newly married man to live with his wife in her parents' house for some time after the marriage before he took her to his own house. This simple custom explains the whole difficulty. They were married before the Incarnation; but the bringing home took place afterwards. The doubts and hesitation between both.

19. Joseph autem vir ejus, cùm esset justus et nollet eam traducere, voluit occultè dimittere eam.

19. <sup>1</sup>Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20. Hæc autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: "Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in eâ natum est de Spiritu Sancto est.

20. But while he thought on these things, behold, the Angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

<sup>1</sup>The justice of S. Joseph is not merely his sense of fairness and equity, but his sanctity. He wished to do the divine will, and did not understand the great mystery until the Angel cleared up all his difficulties.

21. "Pariet autem filium, et vocabis nomen ejus JESUM: ipse enim salvum faciet populum suum a peccatis eorum."

21. And she shall bring forth a son: and thou shalt call his name Jesus: for he shall save his people from their sins.

An ingenious French commentator (Fillion), has arranged the forty-two generations very nicely. He puts Jechonias in twice—before the captivity and after—and thus has a threefold ancestry arranged for Our Lord. He divides these generations into periods: 1st. The period of theocracy; 2nd. The period of royalty; and 3rd. The period of Sacerdotal Government.

1st.	2nd.	3rd.
1. Abraham.	1. Solomon.	1. Jechonias.
2. Isaac.	2. Roboam.	2. Salathiel.
3. Jacob.	3. Abia.	3. Zorobabel.
4. Judah.	4. Asa.	4. Abiud.
5. Phares.	5. Josaphat.	5. Eliacim.
6. Esron.	6. Joram.	6. Azor.
7. Aram.	7. Osias.	7. Sadoc.
8. Aminadab.	8. Joathan.	8. Achim.
9. Naasson.	9. Achaz.	9. Eliud.
10. Salmon.	10. Ezechias.	10. Eleazar.
11. Booz.	11. Manasses.	11. Mathan.
12. Obed.	12. Amon.	12. Jacob.
13. Jesse.	13. Josias.	13. Joseph.
14. David.	14. Jechonias.	14. Jesus Christ.

The reconciliation between this genealogy and that given by S. Luke, chap. iii. has exercised the skill and ingenuity of many writers on the sacred text. The opinion that S. Matthew gives the genealogy of Joseph, and S. Luke that of the Blessed Virgin, is generally followed, both by Catholic and non-Catholic writers in modern times. Some think S. Matthew gives Mary's, but this opinion is not well supported.

It follows from this defective narrative of S. Matthew's, even without quoting S. Luke's account of the Incarnation, that Joseph and Mary had entered matrimony with the determination of abstaining from carnal intercourse and that they so continued to the end. Joseph is called son of David by the angel, and is supposed to be the last of his race.

For sermons this portion of the text is most fertile.

1st. The Sacrament of Marriage.

S. Aug. 1st. Proles.

2nd. Fides.

3rd. Sacramentum seu amor mutualis.

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*On the beauty of Virginity.*

1. S. Joseph was a virgin.—  
*Trad.*

2. S. John do.

3. At Passion Jesus gives him B.V.M.

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*The fertility of Virginity.*

1st. Apostles.

2nd. Priests and Missioners.

3rd. Nuns and Nurses.

*Mary's Sufferings.*

1st. The suspicion of Joseph.

2nd. His intentions about her.

3rd. Her helplessness.

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*Silence under Slander.*

1st. Mary never told Joseph.

2nd. Left the matter to God.

3rd. The Angel came for her sake.

God always clears up an unjust imputation if we only have patience.

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*On Apparitions.*

1st. Reason why.

2nd. Nature of them.

3rd. Effects.

[*Dreams* not the same.]

22. Hoc autem totum factum est ut adimpleretur quod dictum est à Domino per prophetam dicentem :

23. *Ecce virgo in utero habebit, et pariet filium, et vocabunt nomen ejus Emmanuel: quod est interpretatum "Nobiscum DEUS."*

24. Exsurgens autem Joseph à sommo fecit, sicut præcepit ei angelus Domini, et accepit conjugem suam.

25. Et non cognoscebat eam donec peperit filium suum primogenitum, et vocavit nomen ejus JESUM.

22. Now all this was done <sup>1</sup>that the word might be fulfilled, which the Lord spoke by the prophet, saying :

23. <sup>2</sup>Behold, a virgin shall be with child, and shall bring forth a son, <sup>3</sup>and they shall call his name Emmanuel, which, being interpreted, is, God with us.

24. And Joseph, rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife.

25. <sup>4</sup>And he knew her not till she brought forth her first-born son : and he called his name Jesus.

We remark a singular phraseology in S. Matthew when he begins to speak about the birth of Our Lord. The *genuit* ceases at Joseph, and the *was born* commences with Jesus and Mary.

In verse 17 he says all the generations were so and so, with dates numbers and mysteries. A contrast comes now—"The generation of Christ was in this wise." It was not like any of those patriarchal and historical things ; but it was a new thing altogether. It was so great and so Godlike that he despatches the matter in a few words.

We wonder at Mary keeping her secret. Could she not have told Joseph and save all his anxieties and her own troubles at them ? No : we are too material to understand her grand reticence. She was called upon by God for a most unheard of thing. She would not publish her glory. It was His business—even the business of the Almighty—to defend the honour of her He had espoused.

It was done. How noble was Mary's thought, and how splendidly did all come straight !

<sup>1</sup>*That the word might be fulfilled.*—In the Hebraisms, which occur frequently in this book, we must not take in order that as a *ratio cur*, a reason why. No ; its real translation is, *so the prophecy . . . . will then*

*be fulfilled.* God's foreknowledge uttered through the prophets will thus be shown to be right.

<sup>2</sup> *Behold a Virgin.*—This was the wonder given by the prophet Isaias to Achaz when he was sorely beset by his enemies, and thought himself and the house of David (of which he was then the head), completely lost. Long dissertations have been written by Jewish Rabbis to explain away this prophecy—but ; they are all settled by two observations.

1st. The whole world, Jews, Hindoos and Pagans generally, expected a Virgin—purely and really such—to bring forth a child.

2nd. If a girl, not a virgin, performed this feat, it would be nothing at all extraordinary. The rest is all cavilling, and Catholic Commentators need not lose patience over it.

<sup>3</sup> *And they shall call his name Emmanuel.*—The Hebraism here is equivalent to *he shall be*. The *name* is the same in many Hebrew phrases, as the *substance* or the *nature*. In the *name* of Jesus, etc. A *name* does not mean merely the appellation, but the attributes or condition. Our Lord might or might not be called Emmanuel (or *Immanuel* rather), according to people's fancy. He sometimes is and sometimes is not. The one thing insisted upon by the Prophet Isaias, and afterwards by Baruch, and here by S. Matthew, is, that He is *God with us*. The Second Person of the Trinity has taken flesh in the womb of Mary. "Afterwards he was seen on earth and conversed with men," Bar. iii. 38. "And the word was made flesh and dwelt amongst us," S. John i. 14. This point is important here, because many think that S. Matthew busied his narrative rather about the humanity of Our Lord than the Divinity. Here we have the Divinity very clearly.

Another question comes in here. Many commentators think these words are uttered by the Angel to Joseph, whilst clearing up his doubts ; and others think them the utterances of the Evangelist. This is not material to their truth. If the Angel uttered them, Matthew recorded them with adhesion to their truth. Where is the difference ?

<sup>4</sup> *And he knew her not TILL.*—This participle in the Hebrew has been used by Helvidius in S. Jerome's time and by modern heretics—after his example—to make it appear that although Our Lady was a virgin until the birth of Our Lord, she did not continue so. The *until* in Hebrew and in Greek has not that force. If it have any force at all it signifies, he not only did not do such a thing before, but he never attempted it or could attempt it after. Michol did not repent *until* her death. Did she repent afterwards? She could not do so. Commentators give various instances of the same sort of phraseology. "Sit thou at my right hand

*until* I make thy enemies thy footstool! Was he to cease to sit then? On the contrary, he became the more established according to the meaning of the word.

A discourse upon God's prescience is a very delicate subject unless one tries to keep as far from the appearance of Calvinism as possible.

*God's Prescience.*

1st. God knows all things past, future, present, therefore he knows what I shall do.

2nd. It is perfectly certain that I am free, and can do any evil I choose.

3rd. Although I do not see how these things can be reconciled, I know they can.

An illiterate man does not understand a page of print, because he cannot read.

*Prompt Obedience.*

Joseph obeys the angel.

1st. He gets up at once.

2nd. He does not finish his sleep.

3rd. He does without a single question what he is told.

This might be illustrated by Samuel and a few others in the Old Testament. Abraham.

The Virgin is here foretold again.

*She was foretold.*

1st. In Genesis, after the fall.

2nd. In the Canticles *electa ut sol*.

3rd. In Isaia's Achaz.

Her exceptional privileges are clearly shadowed forth and S. Matthew confirms them.

*He knew her not.*

The modesty of the Scripture.

Modesty in words is:

1st. A sign of politeness.

2nd. A sign of purity, and

3rd. A sign of charity, in not wishing to pollute the ears of others.



## CHAPTER II.

*The offerings of the wise men : the flight into Egypt : the massacre of the Innocents.*

1. Cum ergò natus esset JESUS in Bethlehem Juda, in diebus Herodis regis, ecce magi ab Oriente venerunt Jerosolymam.

2. Dicentes : " Ubi est qui natus est Rex Judæorum ? vidimus enim stellam ejus in Oriente, et venimus adorare eum."

3. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo.

1. Now, when <sup>1</sup>Jesus was born in <sup>2</sup>Bethlehem of Juda, in the days of King <sup>3</sup>Herod, behold, there came <sup>4</sup>wise men from the east to Jerusalem.

2. Saying : where is he that is born King of the Jews ? for we have seen his <sup>5</sup>star in the east, and we are come to adore him.

3. And Herod the king hearing *this*, was troubled, and all Jerusalem with him.

S. Luke takes care to tell us that the shepherds heard the Angels' song at the birth of the Saviour, and S. Matthew says nothing about that scene. S. Matthew had one idea in view—the teachings of Our Lord—and he seems to have put chronology and topography quite aside. He gives them loosely. They are there, but it is not his business to find them out. He was a tax gatherer, made up accounts, and saw conclusions. Whatever tends in that way is in his line.

Bethlehem was the birthplace of David, and it was also the birthplace of Our Lord. S. Matthew does not tell us which Bethlehem (house of bread) this was, or in what year the event occurred. There were two or three Bethlehems like two or three Bethanies. Houses of bread and houses of boats must be common where such articles were wanted.

Herod ruled Judea from A.U.C. 714 to 750. Our Lord was born

between these dates. Herod was an Idumean, a half Jew and the last of the Maccabees.

The star which guided the Magi is a great puzzle. The Chinese have it in their observations that a comet appeared in A.U.C. 750. Kepler, in a singular document of great research, finds that Jupiter, Saturn, and Mars astonished the astronomical world by their various gyrations in 1604. He found that the same thing occurred in A.U.C. 747, and therefore that this was the star which guided the Magi.

The Magi themselves were learned men, and saw the signs of the elements. Our opinion is that the STAR was miraculous, and seen and understood by them alone. This is the received opinion at present.

<sup>1</sup>*Jesus was born.*—The time agreed upon by critics as the exact date of Our Lord's birth is not earlier than A.U.C. 747 nor later than A.U.C. 749. The Vulgar era begins A.U.C. 754. The seventy weeks of Daniel end in 750 of Rome. Herod the king died in March 750 U.C.

<sup>2</sup>*Bethlehem of Juda.*—Some copies have Judaea, but both come to the same thing, as distinguishing the town within six miles of Jerusalem from the village of same name in Galilee.

<sup>3</sup>*Herod.*—He was the father of the Herod who beheaded S. John Baptist, and grandfather of the Herod who put S. James to death.

<sup>4</sup>*Wise Men.—Magi.*—The learned men formed a distinct class always amongst the Orientals, and do still in China. Tradition has it that these Magi mentioned in the Gospels were three in number, and also kings. Their names are supposed to be Gaspar, Belthassar and Melchior. They represented the three races of Shem, Ham, and Japhet. This is tradition.

Catholic Commentators are not agreed as to the time of their coming. The general opinion (in favour of which is the Liturgy of the Church) holds that they came on the thirteenth day after the birth of Our Lord, and visited him in the Cave at Bethlehem. After the Purification, the Holy Family went to Nazareth, and shortly after this, took place the Flight into Egypt.

The opinion that the Magi came after the Purification, and were led by the star to Nazareth, has a good many advocates, who find the grounds of their belief in the Gospel of S. Luke.

<sup>6</sup>This star must have been a special light placed in the air miraculously. It lighted the Magi as far as Jerusalem, and then left them to make enquiries. It reappeared again; as soon as they reached the grotto it disappeared altogether.

*A Dissertation on all the Witnesses for the birth of Our Lord fits here.*

- 1st. The Desire of the Nations.
- 2nd. The Prophecy of Daniel.
- 3rd. The Magi ask *where*, not *when*.

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*The fact is known:—*

- 1st. To the Shepherds, and they tell it to all.
- 2nd. To Herod and his Court (all Jerusalem was troubled).
- 3rd. To the Priests and Scribes.

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*It is Published:—*

- 1st. By the Magi on their return.
- 2nd. By Herod's trouble.
- 3rd. By the slaughter of the Innocents.

*Sermon on Pilgrimages.*

- 1st. They strengthen faith in holy places.
- 2nd. We appreciate what costs us trouble.
- 3rd. They mix nations in one deed.

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*For the Nativity.*

- 1st. The poverty of Jesus.
- 2nd. Mary and Joseph suffer because of Him.
- 3rd. Splendour shines in humiliation.

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*The Star has been used to favour astrology. Show the absurdity of this quasi science.*

- 1st. A new star at every birth.
- 2nd. Disappears at death.
- 3rd. Stars affect only lunatics.

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4. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur.

5. At illi dixerunt ei : " In Bethlehem Judæ : sic enim scriptum est per prophetam :

6. "*Et tu, Bethlehem terra Juda, nequaquam minima es in principibus Juda : ex te enim exiet dux qui regat populum meum Israel.*"

4. And assembling together all the 'chief priests, and the Scribes of the people, he inquired of them where Christ should be born.

5. But they said to him : In Bethlehem of Juda : for so it is written by the prophet.

6. "And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda : for out of thee shall come forth the ruler, who shall rule my people Israel.

A great cavalcade after the Eastern fashion, or a caravan with

camels, dromedaries, servants and exquisite dresses passing through a town must create a sensation. These Eastern potentates, whether they were kings, or mere scheiks, evidently did. The whole city was in an uproar. They went after their miraculous star until they came to Jerusalem, and then it disappeared. They are now left in the dark, and send some of their satraps to the King to ask him about their new-born monarch.

He was not able to give an answer at once, and he very wisely called those who were capable of so doing. We know his intended treachery, and how he was foiled.

This whole recital is about the most graphic incident in S. Matthew's gospel.

<sup>1</sup> *Chief Priests and Scribes.*—Some take Chief Priests to mean High Priests. But there is no warrant for this. High Priests were originally for life, *Ἀρχιερεὺς* or Chief Priest was only so for a year. The Chief Priests here assembled, were those who had served their year, and also the one actually in office. The same meeting took place in the beginning of the Passion. The Scribes were the copiers and expounders of the Law and the Jewish traditions.

<sup>2</sup> *And thou Bethlehem.*—This is the substance ; but, in words, slightly different from Micheas v. 2. "And thou Bethlehem Ephrata, art a little one amongst the thousands of Juda : out of thee shall he come forth unto me that is to be the Ruler in Israel, and his going forth is from the beginning, from the days of Eternity."

There is a negative in the text of the Gospel, and none in that of the prophet. How are these two to be reconciled ? The first answer is plain enough. S. Matthew is not quoting the prophet Micheas, but he is telling how the High Priests quoted him to Herod. We are not concerned about their veracity or fidelity. The Evangelists quoted the sense rather than the words of the Old Testament. The sense here, both in the prophecy and in the Gospel is, Bethlehem (or Ephrata as it was sometimes called) thou art a small city amongst the others which rank high in Juda ; but an event will take place in thee which will give thee a fame far exceeding the rest ; for out of thee, &c.

The eternal generation of Jesus Christ, the Son of God, is given by the prophet, and is rather significant since it implies His Godhead.

A Divinely appointed way of knowledge must never be left.

The wise men were inspired, and yet they applied for knowledge in the usual way. Herod applied to the appointed teachers.

1st. The Priests and Scribes were the keepers and teachers of the Law.

2nd. Only their interpretation was authentic.

3rd. Private judgment bowed before it.

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When we have natural means we ought not to expect supernatural.

1st. This would be tempting God.

2nd. Despising the gifts we have.

3rd. An argument for Sloth.

The passing away of the Sceptre from Israel can be described here.

1st. It was not to pass until He came. Genesis xlix. 10.

2nd. It did pass then. Daniel.

3rd. Historically. Herod was the last king, and he died a few months after the Birth of Our Lord.

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A dissertation on the History of the Jews can illustrate this incident.

The most significant feature in their history is, that they bear witness, against their will, to the truth of Christianity.

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7. Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis :

8. Et, mittens illos in Bethlehem, dixit : "Ite, et interrogate diligenter de puero, et cum inveneritis renuntiare mihi, ut et ego veniens adorem eum."

9. Qui, cum audissent regem, abierunt. Et ecce stella quam viderant in Oriente antecedebat eos, usque dum veniens staret supra ubi erat puer.

7. Then Herod, privately calling the wise men, inquired of them diligently the time of the star's appearing to them :

8. And sending them into Bethlehem, said : Go, and search diligently after the child : and when you have found him, bring me word again, that I also may come and adore him.

9. And when they had heard the king, they went their way : and behold, the star, which they had seen in the east, went before them, until it came and stood over where the child was.

10. Videntes autem stellam, gavisī sunt gaudio magno valdè.

10. And seeing the star, they rejoiced with exceeding great joy.


11. Et intrantes domum invenerunt Puerum cum Mariā matre ejus, et procidentes adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera : aurum, thus et myrrham.

11. And <sup>1</sup>going into the house, they found the child with Mary his mother : and ‘falling down, they adored him : and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh.

Herod here behaves after the manner of the character which Josephus gives of him. He was crafty and treacherous; but his son, of whom we have written in S. Luke has had no character of that kind. The son was a voluptuary who sacrificed a Saint to please a dancing girl, but the father was a real fox.

The re-appearance of the star after they had made the necessary inquiries confirms us in the opinion that it was altogether miraculous. It should not, and could not, as an ordinary orb in the empyreum, march before a number of men and stop at the door of a poor hamlet.

The old pictures of this charming scene have special value. It was the revelation of His coming to the Gentiles.

 The Church commemorates the baptism in the Jordan on the 6th January. The baptism happened in March, but it is commemorated then for liturgical reasons.

<sup>1</sup> Herod seemed publicly to take little more interest in the Wise men than seeing them properly directed. *He who is born King of the Jews*, startled him not a little; so that he formed his own designs—the slaughter of the innocents—to frustrate this rival coming to the throne. His artful hypocrisy is very remarkable and seems to merit him the title which some suppose our Lord gave his son, Luke xiii. 32: “Go tell that fox.” How vain are man’s endeavours against divine providence!

<sup>2</sup> Those commentators (very few) who maintain that the star which appeared in the East remained there are refuted by this passage. There was something in this star or its shining which gave it a peculiar charm.

<sup>3</sup> *Going into the house.*—Some think that *house* here does not mean the cave in which our Lord was born but some better lodging in Bethlehem to which the holy family had removed. Those who think the Magi came after the Purification think it was the house in Nazareth. There is no

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need of deviating in this, or any other fact of the kind, from the tradition of the Church. That tradition as Benedict XIV. remarks, is a *fact* against which arguments or *convenientia* ought not to prevail. There were consolations enough in that poor cave to make it joyful to the various wayfarers, notwithstanding its poverty.

<sup>4</sup> *Falling down they adored him.*—The Greek word used here generally denotes divine worship or *latria*. In this all the Catholic commentators are agreed; and, indeed the Magi would scarcely come for less. Their gifts of gold, frankincense and myrrh denote the Kingship, Divinity and Mortality of our Divine Lord. One old writer remarks that as our Lord was born on a Sunday the Epiphany, or adoration of the Magi, took place on a Friday, the day of his death. *Myrrham ad sepulturam ejus.*

Rogues and deep deceivers do one thing in public and another in private. *Os bilingue detestor.*

1st. Because of its falsehood.

2nd. Its selfishness and want of charity.

3rd. Doing evil under the name of good.

Our Lord always denounced hypocrites. Even when he received sinners with kindness he chaced these away.

Several Sermons may be preached on the Epiphany, without speaking of the mysticism of the three gifts, a good discourse may be made from the calling of the Gentiles.

1st. They were called at the eleventh hour.

2nd. They came directly and adored.

3rd. Preferred to the Jews and did more honour to the Gospel as history shows.

12. Et, responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

13. Qui cùm recessissent, ecce angelus Domini apparuit in somnis Joseph, dicens: "Surge, et accipe Puerum et Matrem ejus, et fuge in Ægyptum, et esto ibi usquè dùm dicam tibi: futurum est enim ut Herodes quærat Puerum ad perdendum eum."

12. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

13. And when they were departed, behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise and take the child and his mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him.

14. Qui consurgens accepit Puerum et Matrem ejus nocte, et secessit in Ægyptum.

15. Et erat ibi usquè ad obitum Herodis: ut adimpleretur quod dictum est à Domino per prophetam dicentem: *Ex Ægypto vocavi Filium meum.*

14. Who rising up, took the child and his mother by night, and retired into Egypt.

15. And he was there until the 'death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: 'Out of Egypt have I called my son.

The Flight into Egypt has formed the theme of many beautiful ornaments with which poets and preachers have overlaid Christian history. We see the roadside, the dried-up wells, the half-parched trees, the wearied ass and the resting travellers. The Apocryphal Gospels seem to have a cloak of truth when they tell us about the thief's mother, the idols, and the sparrows.

All this is picturesque; but in looking at the journey we rather adopt the opinion of Maldonatus: "*Videtur Ægyptus schola esse filiorum Dei, qui adolescere non possunt nisi vexentur.*"

All the Patriarchs of note, including the twelve tribes and their progenitors were sent to Egypt as a school. None of them, except Joseph, ever seemed to get into favour there. There is a shrouded mystery here which our histories and commentaries do not unveil.

<sup>1</sup> *An Answer in sleep.*—Some old writers say that the Magi were led by natural means, and the Jews by supernatural to the knowledge of our Lord. The Magi were monotheists, and lived up to their lights like Melchisedek and Job. They had their visions as well as the Jews, as this passage clearly shows. They learnt the treachery of Herod from the Angel's warning and hence they went home by another way.

<sup>2</sup> *When they were departed.*—Did the angel appear to S. Joseph immediately after the departure of the Magi? The text, as it stands here, would lead us to suppose that he did. S. Luke's narrative would lead us to suppose that some time—for the Purification, etc.—intervened. None of the Evangelists excludes, although he omits what the other mentions. S. Matthew says nothing of the Presentation in the Temple, and S. Luke says nothing about the flight into Egypt. No Evangelist wrote everything he could remember or knew; only, what he thought expedient.

<sup>3</sup> *Into Egypt.*—Various conjectural reasons are given for the flight into



Egypt. The most natural is the old custom which sent Abraham, Isaac, and Jacob there as well as the twelve tribes. The deliverance of the latter typified our Redemption, Joseph's setting out at night shows his prompt obedience.

<sup>4</sup> *Until the death of Herod*, which happened in a few months. The general opinion is that the Holy family did not return immediately, yet chronology requires us to conclude they did. Archilaus reigned in a few months after his father, and Joseph came back during his time. They were no more than a few weeks in Egypt, according to this account: quite against the Apocryphal Gospels,

<sup>5</sup> *Out of Egypt*.—The prophecy of Osee xi. "And I called my son out of Egypt," need not be tortured as it generally is, seeing that it expresses one actual fact which has reference to the future here detailed by the Evangelist,

The answer in sleep in the Greek means an answer to a question. The Magi suspected something and prayed.

The usual discourse here is that the way we have left in coming to Our Lord is not returned to. This because of

1st. Old temptations and associations.

2nd. We must show ourselves detached.

3rd. Make new friends for heaven.

The flight into Egypt is always a tender subject as regards our Lady. It is one of The *Seven* Dolours.

1st. Her surprise when starting,

2nd. Her alarms on the way.

3rd. Her knowledge of the Innocents.

4th. The wail of their mothers.

5th. The want of welcome where Jews were hated.

6th. Her son not yet speaking.

There is room for amplification here.

16. Tunc Herodes, videns quoniam illusus esset à magis, iratus est valdè, et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus ejus, à bimatu et infra, secundum tempus quod exquisierat à magis.

16. <sup>1</sup>Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and, sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from <sup>2</sup>two years old and under, according to the time which he had diligently inquired of the wise men.

17. Tunc adimpletum est quod dictum est per Jeremiam prophetam dicentem :

18. *Vox in Ramâ audita est, ploratus et ululatus multus : Rachel plorans filios suos, et noluit consolari, quia non sunt.*

17. Then was fulfilled that which was spoken by Jeremias the prophet, saying :

18. A voice in Rama was heard, lamentation and great mourning, <sup>1</sup> Rachel bewailing her children, and would not be comforted, because they are not.

The slaughter of the Innocents has been a subject dear to Christian sympathy and Christian devotion.

Some people will think that we have brought the number of the little martyrs down to a small figure. There is a new French commentator (perfectly orthodox) who calculates the number to be ten or fifteen.

The number is not a material difficulty in the case. Some pious writers make conclusions from the Apocalypse and multiply the numbers. When we take into consideration the size of Bethlehem, and add in the surrounding cabins, we really see that grief raged all over the village at the carrying out of this inhuman edict.

This verifies the prediction of the prophet, which the Evangelist quotes.

<sup>1</sup> *Then Herod.*—The general interpretation as given by Dr. McEvilly is this. Herod was occupied with State business and forgot about the Magi. He heard of the prophecies and other demonstrations at the Presentation in the Temple. He perceived then that the Magi did not obey him. He feared for his throne and had already put two of his own sons and a beloved wife to death. He resolved on the cruel deed of putting to death together all the children amongst whom the young Messias could possibly be found.

<sup>2</sup> *Two years old and under.*—A Lapide and some other writers put off the slaughter of the Innocents for some fifteen months after the birth of our Lord. There is no occasion for that as Herod went beyond the date of the Star's appearance in order to make sure of the matter. The general opinion is that the massacre took place about the first Passover after our Lord's birth. Josephus does not mention this massacre : but Macrobius does and so do Origen contra Celsum, and Justin against Tryphon a Jew. Bethlehem was little known. Amongst a thousand inhabitants, and a few neighbouring families, the most probable opinion is that about one hundred children suffered death.

<sup>3</sup> *Rachel.*—Rachel was buried near Ephrata or Bethlehem. The sentence from Jeremias xxxi. 15. which S. Matthew quotes here has been variously applied, to the Babylonish Captivity, to Jeremias and his

companions, and great are the efforts of commentators to explain it. The simple natural meaning is that it was a beautiful figurative prophecy which applied to the slaughter of the Innocents and nothing else.

Another discourse can be given upon Herod's conduct. How futile are man's efforts against God's designs.

1st. We should try to know the Will of God.

2nd. We should try to follow it.

3rd. We should be resigned when it is against our grain or inclinations. To be glad here is great virtue.

*The Holy Innocents.*

Their feast is kept at Christmas. They were the first martyrs.

1st. Baptised in their blood.

2nd. Undefined by actual sin.

3rd. *Primitiæ Deo et Agno.*

Their office in the Liturgy of the Church has two aspects. It is sad on the day itself and joyful on the Octave. Grief here begets joy hereafter.

19. Defuncto autem Herode, ecce angelus Domini apparuit in somnis Joseph in Ægypto.

20. Dicens: "Surge, et accipe Puerum et Matrem ejus, et vade in terram Israel: defuncti sunt enim qui quærebant animam Pueri."

21. Qui consurgens accepit Puerum et Matrem ejus, et venit in terram Israel.

22. Audiens autem quód Archelaus regnaret in Jüdæâ pro Herode patre suo, timuit illò ire; et, admonitus in somnis, secessit in partes Galilææ.

23. Et veniens habitavit in civitate quæ vocatur Nazareth, ut adimpleretur quod dictum est per prophetas, quoniam *Nazaræus vocabitur.*

19. Now <sup>1</sup> Herod being dead, behold, an Angel of the Lord appeared in sleep to Joseph in Egypt,

20. Saying: Rise, and take the child and his mother, and go into the land of Israel: for they are dead, who sought the life of the child:

21. Who, rising up, took the child, and his mother, and came into the land of Israel.

22. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, he retired into the parts of Galilee.

23. And he came and dwelt in a city called <sup>2</sup> Nazareth; that it might be fulfilled, what was said by the prophets: that <sup>3</sup> he shall be called a Nazarene.

There are several questions brought forward at this particular stage of S. Matthew's Gospel, which require consideration.

Herod the Great had passed away and an angel told Joseph about the fact in Egypt.

The last of the Patriarchs returned with his spouse and her son, but finding a son of Herod succeeding his father, he went to Mary's little house and property in Nazareth, and then added to their power of giving alms, some shekels by his labours as a carpenter.

This scene strikes as truly sublime. A quiet retired village, a small house with small means and a humble unobtrusive calling kept the world out, and kept God within, in the sweet House of Nazareth.

The derivation of the name is made too much of נֶזֶר the flower, the bud, the growth, and all the meanings which spring from the Hebrew root are made more of by writers than they deserve.

Our opinion is that Nazareth was the happiest spot this world ever saw for thirty long years, and that its derivation does not come up to its reputation.

<sup>1</sup> *Herod being dead.*—His death was horrible. He was eaten alive by a most loathsome disease which Josephus describes. His Palestine was divided among his four sons, none of whom were Kings, but only Tetrarchs or governors of the fourth part of a Kingdom. No King with Jewish blood in his veins ever reigned in Jerusalem since the death of Herod I., who was but half a Jew.

<sup>2</sup> *Nazareth.*—This was the birthplace of Mary and we know that she possessed a house and some little property in her own right. Joseph chose to dwell there now, because he feared Archelaus, and because the noise made about Our Lord's birth had scarcely come down that far. Those who think that the stay in Egypt was of a few years, instead of months, consider Our Lord to be now manifesting his grace before men, and that he might be known thereby as the Messiah in Bethlehem.

<sup>3</sup> *He shall be called a Nazarene.*—He has been called a Nazarene, as a title of reproach, during his lifetime and often since ; but what prophet says so? S. Chrysostom and a few others say that some prophet has said so, very likely in one or other of the books of the Old Revelation which are lost. S. Jerome and some others say that the reference is to Isaiah xi. 1. "There shall come forth a rod out of the root of Jesse, and

a flower shall rise up out of his root." *Natzor* is a bud and *Naxarite* a flower. The words as quoted by S. Matthew do not occur in any part of the Old Testament preserved to our time.

Some modern writers doubt the authenticity of these two chapters of S. Matthew; because it is so hard to reconcile them with S. Luke. The apparent differences of the Evangelists, when not contradictory, prove their genuineness. They wrote independently and how marvellously they agree in the main!

Reposing in the hand of God.

Nothing is so remarkable as the care God takes of those who trust in him.

*Quia speravit in me liberabo eum. Ps.*

1st. A father or mother likes to be trusted.

2nd. They love their children more than the children love them.

3rd. God likes to place us under new obligations.

S. Joseph's conduct is just the effect of his wisdom and love. He thinks of nothing but his charge. For Him,

1st. He goes off at night to Egypt.

2nd. He starts at once home.

3rd. He steals off to Nazareth in order to escape His enemies.

*Fidelis servus et prudens quem constituit Deus super familiam suam.*

## CHAPTER III.

*The preaching of John : Christ is baptised.*

1. In diebus autem illis, venit Joannes-Baptista prædicans in deserto Judææ.

2. Et dicens: "Pœnitentiam agite: appropinquavit enim regnum cœlorum."

3. Hic est enim qui dictus est per Isaiam prophetam dicentem: *Vox clamantis in deserto: Parate viam Domini, rectas facite semitas ejus.*

4. Ipse autem Joannes habebat vestimentum de pilis camellorum, et zonam pelliceam circa lumbos suos; esca autem ejus erat locustæ et mel sylvestre.

1. Now in those days came <sup>1</sup> John the Baptist preaching in the desert of Judea ;

2. And saying: <sup>2</sup>Do penance; for <sup>3</sup>the kingdom of heaven is at hand.

3. For this is he, who was spoken of by Isaias the prophet, saying: <sup>4</sup>A voice of one crying in the desert: Prepare ye the way of the Lord; make straight his paths.

4. And John himself had his garment of <sup>5</sup>camel's hair; and a leathern girdle about his loins; and his food was locusts and wild honey.

S. Matthew introduces the Baptist to us in Oriental fashion. The King is coming to take possession of His kingdom and the herald goes before Him to tell the people to prepare a way or make a road for Him. In the East, as travellers know, the roads are not macadamised. They are little better than coarse paths. When a King came the people ran out with their spades and made the road for his chariot-wheels as smooth as they could.

Our Lord is coming to take possession of the Kingdom of Heaven. He is, in fact, to found a new kingdom, not resting its glory upon crowns and glittering ornaments; but upon poverty and humility.

The heralds of Eastern monarchs were dressed in fine garments, wore any amount of spangles and precious stones; blew their silver or golden trumpets and then gave forth their important announcement about the royal personage.

The herald of Our Lord wore a coarse robe of camel's hair which reached down a little below the knee, it was kept about him by a leathern girdle, his voice was his only trumpet, and his notes were: "*Do penance for the Kingdom of God is at hand.*"

Nothing could be imagined so sublime in its simplicity.

<sup>1</sup> *John the Baptist*.—He was of the tribe of Levi, and his mother was cousin to the Blessed Virgin, In the first chapter of S. Luke's Gospel we have the history of his conception, sanctification, and birth. It is believed that he went into the desert—that half-wild plain between Jericho and the Jordan on the north of the Dead Sea—when quite a child, and remained there in solitude until he began his mission. There is no evidence from scripture that he ever met the Messiah until he came to be baptised. Tradition is busy with two meetings, and history with others, but they have no solid foundation.

<sup>2</sup> *Do penance*.—This expression has been found fault with by many as not being elegant. *Repent* is the word suggested to correspond with the Greek μετανοεῖν, which literally means to *change your mind*. The original meaning is quite right, but its meaning in the words of Our Lord and his disciples means *interior and exterior penance*. Witness the expression in Matthew xi. 21: "Woe to thee," etc. "If in Tyre and Sidon had been wrought the miracles," etc., . . . They would long ago μετανοήσαν have *changed their minds!* "in sackcloth and ashes!" Nonsense. It means the Catholic notion of penance, contrition of heart and fasting, prayer and alms-deeds as a consequence. Change your *heart* in sackcloth and ashes and then try to breathe!

<sup>3</sup> *The Kingdom of Heaven*.—This means the Church about to be established by Jesus Christ, the Messiah. This is the first time it occurs, but it will be met often, under various phases, before we have got through the Gospels.

<sup>4</sup> *A Voice*.—He was little more, worn with mortification as he was, but his *raison d'être* was that he had to proclaim the Saviour. In the first chapter of S. John this is finely described.

<sup>5</sup> *Camel's Hair*.—This was a coarse woollen tunic. His girdle was leather. Girdles in the East are worth a fortune. The Church sings:—

Præbuit durum tegumen camelus  
Artubus sacris, strophium bidentes :  
Cui latex haustum, sociata pastum  
Mella locustis.

Locusts pounded formed a very coarse kind of food, and the wild honey was not much better.

St. John Baptist's place in the Church. The last of the prophets who showed the fulfilment of his words.

He was a great Saint.

1st. Sanctified in his mother's womb.

2nd. Led a most penitential life.

3rd. Died a martyr.

*Non fuit major inter natos mulierum.*

The nature of Penance.

This is the only mode of reparation to offended justice. it consists in:—

1st. A sorrow for the past.

2nd. Undergoing present conditions for pardon.

3rd. Resolution for the future.

"Unless you do penance you shall all likewise perish."

5. Tunc exibat ad eum Jerosolyma, et omnes Judæa, et omnis regio circà Jordanem.

6. Et baptizabantur ab eo in Jordane, confitentes peccata sua.

7. Videns autem multos Phariseorum et Sadduceeorum venientes ad baptismum suum, dixit eis: "Progenies viperarum, quis demonstravit vobis fugere à venturâ irâ ?

8. "Facite ergò fructum dignum pœnitentiæ :

9. "Et ne velitis dicere intrà vos: *patrem habemus Abraham.* dico enim vobis quoniam potens est DEUS de lapidibus istis suscitare filios Abraham.

5. Then went out to him <sup>1</sup>Jerusalem and all Judea, and all the country about Jordan.

6. And they were <sup>2</sup>baptised by him in the Jordan, <sup>3</sup>confessing their sins.

7. And seeing many of the <sup>4</sup>Pharisees and Sadducees, coming to his baptism, he said to them: <sup>5</sup>'Ye brood of vipers, who hath shown you to flee from the wrath to come ?

8. <sup>6</sup>'Bring forth, therefore, fruit worthy of penance :

9. And think not to say within yourselves: We have Abraham for our father, for I tell you, that God is able of these stones to raise up <sup>7</sup>children to Abraham.

The very just people who went to John seemed to be in bad dispositions. It is not improbable that they considered they were doing the saint an honour by submitting their delicate bodies to his coarse rite. Be it as it may, they were punished in scathing words which have never perished.



When S. Matthew began his account of Our Lord's genealogy in order to show that He came of the line of Abraham, he put forward a principle which the Jews thought a great deal about. S. John destroys it altogether, and shows that descent from Abraham, if not accompanied by works of penance, is of no avail towards salvation.

The vocation of the Gentiles was not yet announced, and we do not find that any of them came to John.

<sup>1</sup> *Jerusalem and all Judea*.—This is a hyperbole to signify that vast concourses from the neighbourhood went to him.

<sup>2</sup> *Baptised*.—Baptise signifies to dip, to lave or to immerse, in the Original. The Sacrament, instituted by Christ, can be administered in any of the three ways. The Fathers are divided as to whether John's Baptism was a Sacrament, but all agree that it did not confer grace *ex opere operato*. The form of it is not handed down, and S. Paul re-baptised those who had received only John's baptism.

<sup>3</sup> *Confessing their sins*.—This was not sacramental, although it may be secret, *declaring them* is public. The Greek word used here is the word now used in the Greek Church for confession of sins. Penance was the object of John's, and the preparation for Christ's baptism.

<sup>4</sup> *Pharisees and Sadducees*.—These were two extreme schools among the Jews. The former went in for punctilios and traditionary glosses often at variance with the law. They were rigorists. The Sadducees were Deists, or perhaps, freethinkers. They did not believe in the Resurrection of the body, immortality of the soul, or a future state.

<sup>5</sup> *Ye brood of vipers*.—Our Lord, as well as S. John, dealt harshly with the Pharisees and Sadducees, and were kind to great sinners. Great sinners acknowledged their faults, but the others sinned on principle, and taught others how to sin.

<sup>6</sup> *Bring forth*.—Evidently S. John meant that the penance to be done should be more than a change of mind.

<sup>7</sup> *Children to Abraham*.—Hoping for salvation because you belong to a certain family is shewn to be very vain and foolish in the sight of Him who could create from the dust or the stones about the Jordan, children for His kingdom.

S. John the founder of the Anchorite life. Hermits of Egypt. Solitude, profit of:—

1st. Less distractions from outside.

2nd. All the time given to God.

3rd. Great blessings given to it.

Penance is not merely a turning away from sin according to S. John. Fruits of penance are:—

1st. Mortification of the body.

2nd. Self-denial in lawful things.

3rd. Submission of the Will.

It is by persevering in these exercises that sanctity is acquired. Religious Life.

Close observers of exterior deportment, whether in the civil or the religious order, have generally been self-sufficient and sinners in private. Pharisees' hypocrisy.

*An Hypocrite is detestable.*

1st. Because he is a lie personified.

2nd. Because he deceives the unwary.

3rd. Because he deceives himself unto destruction.

*Freethinking is degrading.*

1st. To the mind, which loses its thought of immortality.

2nd. To the body, which is restrained from evil only by fear of illness.

3rd. To society; since the bonds of morality are loosened. Instance, the French Revolution.

10. "Jàm enim securis ad radicem arborum posita est. Omnis ergò arbor quæ non facit fructum bonum excidetur, et in ignem mittetur.

11. "Ego quidem baptizo vos in aquâ in pœnitentiam: qui autem post me venturus est fortior me est, cujus non sum dignus calceamenta portare: ipse vos baptizabit in Spiritu-Sancto et igni.

12. "Cujus ventilabrum in manu suâ, et permundabit aream suam, et congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili."

10. For now the <sup>1</sup>axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire.

11. <sup>2</sup>I, indeed, baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with <sup>3</sup>the Holy Ghost and *with* fire.

12. <sup>4</sup>Whose fan is in his hand; and he will thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

In the succeeding Evangelists we have a more detailed account of John's preaching and teaching. Here we have the simple announcement of his office. The form he used in baptising has not been handed down with any authority; but modern writers, after Olshausen, think it was βαπτίζω σὲ εἰς τοῦ ἐρχόμενου, "I baptise thee into or in honour of him who is coming."

John does not announce himself as anything more than a herald. The judge is the person to be feared.

<sup>1</sup> *Axe is laid to the root.*—Some understand this as of the calling of the Gentiles by our Lord and the rejection of the Jews who will not believe. These latter are the fruitless trees. Others understand it of eternal punishment; but this notion is far-fetched, as God always punished eternally those who died in sin.

<sup>2</sup> *I, indeed, baptize you with water unto penance.*—As mentioned already, the Baptist's was a preparatory rite. He who is to come after him is described in the four Gospels almost in the same words. The loosening and carrying of the sandals was done by slaves for their masters when entering the Temple or Synagogue. People were imagining that John must be the Messiah and he shows them plainly that he is not worthy—innocent and holy as he is—to be the slave of that Messiah for whom he is preparing the way.

<sup>3</sup> *The Holy Ghost and with fire.*—This a comprehensive sentence which signifies the grace conferred in the Baptism of Jesus, as well as a promise of the Sacrament of Confirmation. The Day of Pentecost is also alluded to. There are other interpretations given amongst ancient and modern writers, but they are more of a curious than of an accurate nature. The words of the Baptist need not be wrested into figures when we think of Pentecost.

<sup>4</sup> *Whose fan, etc.*—The use of the winnowing-fan is here applied to our Lord as Judge. The spirit of John's discourse is: as being descended from Abraham will not of itself secure salvation; so neither will Baptism and Confirmation, unless the recipients lead Christian lives. Jesus will judge all, and the chaff shall be cast into *unquenchable* fire. A fire which never can be quenched must be eternal. The Greek means the same thing.

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S. John Baptist here insists upon good works as a means of salvation. The exterior rite or profession of faith is not enough.

The Holy Ghost is generally associated with fire—not merely the fire of charity which Jesus came to cast upon the earth—but the fire of zeal.

1st. Hypocrites have those.

2nd. No good fruit can come of a bad tree.

3rd. Works without grace are chaff.

To be Children of Abraham or of the Catholic Church is not enough, but rather a curse, if we live not worthy of our calling.

*John's Humility.*

1st. He calls himself *a voice*.

2nd. He refuses to be honoured.

3rd. He humbles himself before Christ. And Jesus says "a greater than he hath not been born of woman."

1st. Zeal as fire is continually acting.

2nd. It assimilates everything it touches.

3rd. It grows stronger by new materials.

What a fine illustration the Apostles after Pentecost give of the power of Zeal !

The winnowing-fan as in God's hands makes three distinctions.

1st. The Christians from non-Christians.

2nd. The just from the sinners.

3rd. The Blessed from the Reprobate.

Only God, and Jesus Christ as God, can use this fan properly.

13. Tunc venit Jesus à Galilee in Jordanem ad Joannem, ut baptizaretur ab eo.

14. Joannes autem prohibebat eum dicens: "Ego à te debeo baptizari, et tu venis ad me!"

13. Then<sup>1</sup> cometh Jesus<sup>2</sup> from Galilee to the Jordan,<sup>3</sup> to be baptized by him.

14. But<sup>4</sup> John stayed him, saying: I ought to be baptized by thee; and comest thou to me?

Our Lord underwent this rite as representing fallen human nature. He went through a ceremony which was destined to proclaim His mission to the world. His stay in the desert and penitential life crowned by the sufferings of the Passion were only portions of a great whole.

He was the Son of Man; and, as such must put on the appearance of sin.

<sup>1</sup> *Cometh Jesus*.—S. John says it was the day after John had foretold his glory. It is said also in the Gospel of S. John that John the Baptist

did not know him. It is evident from this that although they may have met in youth, according to old traditions dear to painters and sculptors, they had not done so for a period long enough to make one naturally forget the features of the other.

<sup>2</sup> *From Galilee.*—Luke ii. 51. He went down to Nazareth and was subject to them, is the history of Our Lord's life from the age of twelve to thirty. No one was allowed to take upon himself the office of doctor, teacher, or scribe before thirty years of age amongst the Jews. John observed this law and so did Jesus.

<sup>3</sup> *To be baptized by him.*—His baptism has sorely exercised the ingenuity of those writers on the Scripture who try to give a reason for everything narrated. Our Lord did not need any lustration or ceremony for His sanctification. His human nature was more than sanctified by its hypostatic union with the Divinity. Nevertheless, we observe him fulfilling, not only the legal ceremonies, but the customary ones over and above.

<sup>4</sup> *John stayed him saying.*—If John did not know him how could he at once make a motion of his hand to prevent the ceremony and recognise him? There is no light cast upon this by the Scripture itself. We must only conclude that some divine emanation from our Lord—such as that which drew the disciples after him—revealed him to John.

Whether John was baptised by Christ or by one of his disciples is not certain. A Lapide quotes a tradition which says that John was baptised and a number of others. There is no need of this. John was baptised *quoad finem* in his mother's womb, and *effective* in his blood as martyr. Any other baptism would seem superfluous.

The most charming portion of the life of Jesus comes to an end at the beginning of his ministry.

He was a perfect child.

1st. He obeyed his parents.

2nd. He learned a trade and plied it.

3rd. He left them only at God's command.

All this includes the perfect

John's humility is sorely tried. He has just been praising Our Lord to the multitudes and lo! He comes like an ordinary young man to be baptised.

To say that John was not carrying out his mission in refusing to baptise our Lord comes from sheer ignorance of the nature of true humility.

life of a youth—even the three days' loss—and brings us to the time of manhood.

*Christ's Humility.*

1st. In the choice of poor parents.

2nd. In choice of Galilee the despised.

3rd. In choice of training—a trade!

John refuses because—

1st. He knows our Lord's great holiness.

2nd. He knows his own inferiority.

3rd. Our Lord needs no penance, and whereunto was he to baptise?

He offers to change places.

15. Respondens autem JESUS, dixit ei: "Sine modò: sic enim decet nos implere omnem justitiam." Tunc dimisit eum.

16. Baptizatus autem JESUS confestim ascendit de aquâ. Et ecce aperti sunt ei cœli, et vidit Spiritum DEI descendentem sicut columbam et venientem super se.

15. And Jesus, answering, said to him: <sup>1</sup>Suffer it now: for so it becometh us to fulfil <sup>2</sup>all justice. Then he suffered him:

16. And Jesus, <sup>3</sup>being baptised, went up presently out of the water: and, behold, <sup>4</sup>the heavens were opened to him: and he saw the Spirit of God descending, as a dove, and coming upon him.

<sup>1</sup>*Suffer it now.*—Our Lord chose to fulfil every jot and tittle of the Law of Moses both in His own regard and that of His blessed Mother. He was circumcised on the eighth day after His birth. She underwent the rite of purification in the Temple and He the rite of presentation as being the firstborn. He submits His human nature to the rite of John's Baptism; and His Confirmation, in a mystic but real sense, takes place immediately afterwards. This was the Holy Ghost of whom S. John had just spoken.

<sup>2</sup>*All justice.*—If Our Lord left any point of the Law unfulfilled the Pharisees and His other enemies would be sure to lay hold of it. These were not empty symbols notwithstanding. Our Lord set an example.

<sup>3</sup>*Being baptised.*—He was immersed in the stream and then came forth immediately. Jesus Christ consecrated water by this formal touch of His Sacred Body, and qualified it to be the matter of His own Sacrament.

<sup>4</sup>*The heavens were opened.*—This was some peculiar rent in the atmosphere through which the mystical dove appeared and lighted upon

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the head of Our Lord. John saw the dove ; but it is not certain whether the surrounding multitude were so favoured. There seems no reason why they should be deprived of the vision since it was an authentication of John's words concerning the Messias.

Venerable Bede remarks that this is the first time the heavens were opened since the fall of man,

An Instruction on Baptism.  
Its necessity shown from Our Lord's words: therefore,

1st. It ought not to be delayed.

2nd. It ought to be carefully conferred.

3rd. Newly baptised should be taught to preserve their innocence.

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*Infant Baptism proved.*

1st. By the custom of the Church.

2nd. Because so many children die young.

3rd. Original sin needs no contrition.

The dove which appeared here was supernatural but real. Emblem of peace and love.

*Children of God*

1st. Should love each other.

2nd. Should bear each others burdens.

3rd. Should show acts of charity.

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A great instruction might be made here on the reverence all should have for sacred rites and ceremonies.

1st. Because of their signification.

2nd. They are the etiquette of God's house.

3rd. They cause grace *ex opere operantis*.

Council of Trent on changing rubrics.

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17. Et ecce vox de cœlis dicens: "Hic est Filius meus dilectus, in quo mihi complacui."

17. And, behold,<sup>1</sup> a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

The date of the Baptism of Jesus Christ in the Jordan is assigned by tradition, as expressed in the Liturgy to the 6th January, Feast of the Epiphany. Our Lord was then thirty years and twelve days old and shortly afterwards began his public ministry.

<sup>1</sup> *A voice from heaven.*—This voice was pointed as referring to Our Lord by the motion of the Dove. The word *beloved* in the Greek means also *only-begotten*.

This is the third time that S. Matthew calls attention to the Divinity of Our Lord. The whole multitude heard this voice; for, John and Jesus did not need it. The Blessed Trinity, as S. Jerome observes, was here revealed to S. John the Baptist in a manner far clearer and more distinct than ever was vouchsafed to any of the other Patriarchs or Prophets.

This public attestation of heaven was repeated once more on Mount Thabor when Our Lord was about to conclude the labours which He was now about to commence. It is remarkable how Our Lord, in fulfilling all justice, had His authorisation from heaven before He began to preach. He might say then with this fact in record, formally to His disciples, as My Father sent me I send you.

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*Qui se humiliat, &c.*

In every humiliation of Our Lord His Divinity shone out. Here He descends—

- 1st. To the rank of a sinner.
  - 2nd. To a penitential rite.
  - 3rd. Submits to His inferior.
- For which cause He—

1st. Becomes revealed as Messiah to the Baptist and by him to the others.

2nd. He sanctifies the stream and thousands visit it ever since, and get its water for Baptism.

3rd. John becomes more famous than before.

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*Water* by contact with His Body

*Earth* by His touch and the resting of the dove

*Air* by the fissure, the dove, and the voice—are all blessed on this day.

The Catholic Doctrine that the infused virtues of Faith, Hope and Charity are given in Baptism is here illustrated.

1st. Faith by the Voice.

2nd. Hope by the opening of heaven.

3rd. Charity by the Holy Ghost, who is diffused in the heart.

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The observation of Rationalists and Broad Church Clergymen upon this chapter are not worthy even of refutation. They are shallow guesses without even the cleverness of satire or originality to make them readable, much less worthy of adverse notice.

Pagan parsons are bad critics.



## CHAPTER IV.

1. Tunc JESUS ductus est in desertum à Spiritu, ut tentaretur à diabolo.

2. Et cùm jejunasset quadraginta diebus et quadraginta noctibus, postea esuriit.

1. Then Jesus was led <sup>1</sup>by the spirit <sup>2</sup>into the desert, <sup>3</sup>to be tempted by the devil.

2. And when he had <sup>4</sup>fasted forty days and forty nights, he was afterwards hungry.

<sup>1</sup> *By the Spirit*.—This is the Holy Ghost who had just rested upon him at the baptism. The word *then* means *immediately*. His being led is put more strongly by S. Luke to signify that there was an interior impulse. Some writers describe His being carried away, like Habacuc, through the air, but there is no foundation for this.

<sup>2</sup> *Into the desert*.—This desert lay very near where the baptism took place, between Jerusalem and Jericho and reaching to the banks of the Jordan. Moses and Elias retired also into the desert. Solitude is always the best place for communing with God. This desert is now called *Quarantana*.

<sup>3</sup> *To be tempted by the devil*.—Most commentators consider the temptation an accidental thing and not the main purpose for which the Spirit of God moved Him into solitude. The temptations were from outside, as no temptation could be in Our Lord's interior. Our first parents were tempted and fell, the second Adam overcame the enemy, The term *devil* occurs for the first time. The Greek word to which it corresponds may be interpreted a *fallen one* or an *accuser* or *traducer*.

<sup>4</sup> *Fasted forty days*.—The nights are added because the Jews and Mahommedans fast during the *days* of *Ramadan* and feed sumptuously during the *nights*. This fast was total.

It was considered formerly that a forty days' fast required supernatural aid. Experience in modern times shows that it is feasible even by the mere strength of nature. Our Lord ate and drank only to show He was mortal; He was hungry and thirsty for the same reason. All the time He had bread to eat of which no one knew.

Doctors are divided as to whether the temptation lasted during the forty days, or began only at the end. The latter opinion is the more universal and the best supported.

From this came the Apostolic custom of keeping Lent, the "tithe of our time which we give to God," as Bellarmine says.

The theory of temptation is that God permits it in order to make virtue strong; for virtue is made perfect in infirmity.

*In the beginning of Holiness.*

1st. To test our sincerity.

2nd. To see if we serve God for Himself, and not for sensible devotion.

3rd. To make us value a life which it cost us so many trials to attain.

"Son . . . prepare thy soul for temptation."—Eccl.ii.1. Ex. Jews in the desert.

*In mid-life of Holiness.*

1st. To keep us in humility.—S. Paul.

2nd. To show our acceptance before God.—Tobias xii. 13.

3rd. To taste the joy the Apostles had in suffering, and a portion of the eighth beatitude.

3. Et accedens tentator dixit ei: "Si filius DEI es, dic ut lapides isti panes fiant."

4. Qui respondens dixit: "Scriptum est: *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore DEI.*"

*In the end of Life.*

1st. Certamen certavi.—S. Paul.

2nd. Beatus vir . . . accipiet coronam vite.—James i. 12.

3rd. The violent bear heaven away.

Fasting and abstinence have always been reckoned as means of sanctification. This can be shown by the division in the Preface for Lent.

*Who by this bodily fast*

1st. Extinguishest our vices.

2nd. Elevatest our understanding.

3rd. Bestowest on us virtue and its reward.

*Fasting is:*

1st. A preparation for prayer and a recommendation in God's sight.

2nd. It satisfies for past sins.

3rd. Some devils—and vices—cannot be cast out without fasting and prayer.

3. And the tempter, 'coming, said to him: 'If thou be the Son of God, 'command that these stones be made 'bread.

4. But he answered and said: It is written: 'Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

<sup>1</sup> *Coming*.—The general opinion is that the devil who is the tempter, assumed the shape of a man when he came to Our Lord in the desert.

<sup>2</sup> *If Thou be*.—Did the devil know whether Jesus Christ was the Messiah or not? Most of the fathers and later writers (following the suggestion of S. Ignatius of Antioch about the birth of Our Lord "*ut partus ejus celaretur a diabolo*,") think that the devil was not permitted full knowledge of Jesus Christ at this time. He had a shrewd suspicion, and makes his experiment in which he is so beautifully foiled. Afterwards all the devils knew but were forbidden to announce the fact.

<sup>3</sup> *Command*.—The word used in the Greek is the same which tells us of the Creation. The devil wanted a sure evidence of Our Lord's divinity. Our Lord never performed a miracle to satisfy anyone's curiosity.

<sup>4</sup> *Bread*.—The sorest temptation is hunger, and the devil very adroitly acts upon each one's predominant passion. Jesus had none, but His natural longing for food supplied the place of one. Those who think gluttony the reason of the fall, see here a counterpart.

<sup>5</sup> *Man liveth not*.—Our Lord quotes the verse of Deut. viii. 3. where the Israelites are reminded of the providence which fed them in the desert, and kept their clothes from wearing out. This is the first specimen of that doctrine which Our Lord developed afterwards by His example and words.

The astuteness of the devil is in his nature, and has been improved by thousands of years of experience. Simplicity only can withstand him.

The devil attacks us on our predominant passion.

1st. Because we think a great deal of it.

2nd. Its suggestions are most pleasing.

3rd. We follow them with more vehemence.

Some are tempted by ambition; some by avarice; some by vanity, &c.

Find this passion out and take care.

Nothing has a more demoralising influence over poor people than starvation or famine. Hunger must be satisfied or death will ensue.

*To feed the hungry is:*

1st. An act of charity.

2nd. A corporal work of mercy.

3rd. A distinguishing mark of the elect on the last day.

To do a good work at the devil's bidding is not right, neither ought one cease because of his temptation.

1st. He never can have a good motive.

2nd. He would spoil everything good at any cost.

S. Bernard, when tempted to vanity, in a sermon, had a suggestion to stop for humility's sake. "I did not begin for you, devil, and neither will stop." He went on.

To know the evils of famine one has only to compare the state of a people before and after its visitation.

Those who try to pervert hungry people and make them give their faith for messes of pottage are very like the devil in the desert.

Providence never deserts those who trust in him.

5. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi.

6. Et dixit ei : "Si Filius DEI es, mitte te deorsum. Scriptum est enim quia *Angelis suis mandavit de te, et in manibus tollent te, ne fortè offendas ad lapidem pedem tuum.*"

7. Ait illi JESUS : "Rursum scriptum est : *Non tentabis Dominum DEUM tuum.*"

5. Then the devil <sup>1</sup>took him up into the holy city, and set him on a <sup>2</sup>pinnacle of the temple.

6. <sup>3</sup>And said to him : If thou be the Son of God, cast thyself down ; for it is written : 'That he hath given his Angels charge of thee ; and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone.'

7. Jesus said to him : It is written again : <sup>4</sup>Thou shalt not tempt the Lord thy God.

<sup>1</sup>*Took Him up.*—A few sacred writers say that Our Lord transferred Himself there, with the devil ; but the vast majority, ancient and modern, say the devil took Him and carried Him through the air ; and they say, after S. Gregory, that Our Lord could permit this without dishonour, just as he permitted the Jews to crucify him.

<sup>2</sup>*Pinnacle of the Temple.*—Writers differ as to this precise spot. The Greek would suggest a wing or bastion like a Scotch turret, whereas the

simple construction would suggest a projecting corner of the parapet which surrounded the flat roof of the Temple.

<sup>3</sup> The ingenuity of this temptation is admirable from the devil's point of view and ridiculous when one looks at it with the eyes of faith. He tempted Our Lord to the gross sin first—he never dared to breathe of impurity, because he saw no pre-disposition like hunger for gluttony—and then he mounts higher. When people given to devotion have overcome their grosser passions the devil attacks them by insinuating what good they could do in exercising their gifts and talents. Vanity and ambition come to his aid here, and many, alas, are the victims.

<sup>4</sup> *That He hath.*—The devil is not sure of Jesus being the Son of God yet. What a fine evidence of his Divinity it would be if he flew off the pinnacle, and had angels around about him until he landed in the midst of the scribes and pharisees and people on the pavement! The devil quotes scripture for his proposition.

<sup>5</sup> *Thou shalt not.*—God will protect you even by extraordinary means if you venture into danger by His will or order; but not if you do so through passion or some minor motive.

The devil has great power over the moving of bodies and the carrying of news from place to place. He is quicker than electricity. Magic, sorcery, clairvoyance and other artifices ought to be explained to the people.

Never seek for information or cures beyond nature except by means which the Church has

1st. Ordered to be used.

2nd. Sanctions the use of, or

3rd. At least tolerates.

All the rest may be commerce with the devil.

Ambition is a most insidious passion. It assumes so many shapes. Ambition makes a man :

1st. Unscrupulous in his means.

2nd. Absorbs his better gifts in worthless pursuits.

3rd. When gratified brings vexation of spirit.

Brilliancy in oratory or other displays is always to be feared.

1st. Did vanity suggest it?

2nd. Is there great complacency?

3rd. Is the effect good and lasting?

These three tests will show the difference between true and false modesty.

8. Iterum assumpsit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi et gloriam eorum,

9. Et dixit ei: "Hæc omnia tibi dabo, si cadens adoraveris me."

10. Tunc dicit ei JESUS "Vade, Satana: scriptum est enim: *Dominum DEUM tuum adorabis, et illi soli servies.*"

11. Tunc reliquit eum diabolus. Et ecce angeli accesserunt, et ministrabant ei.

8. Again the devil took him up into a very <sup>1</sup>high mountain; and showed him all <sup>2</sup>the kingdoms of the world, and the glory of them.

9. And he said to him: <sup>3</sup>All these will I give thee, if, falling down, thou wilt adore me.

10. Then Jesus saith to him: <sup>4</sup>Begone, Satan: for it is written: The Lord thy God thou shalt adore, and him only shalt thou serve.<sup>5</sup>

11. Then <sup>6</sup>the devil left him: and, behold, Angels came and ministered to him.

<sup>1</sup> *A high mountain.*—No one seems to have found out which mountain this was. Some suppose it to be *Mons Diaboli* in Judea, but nothing is known for certain.

<sup>2</sup> *The kingdoms of the world.*—How could the devil show the kingdoms of the World? This question has exercised the ingenuity of all writers on the sacred text. Now, it does not seem so difficult a matter. Supposing on a fine day Satan sat on the top of a peak of the Himalayas, and had a goodly number of his imps employed with something like a *camera obscura* he could readily show the kingdoms of the then existing world. Outside the Roman Empire there were very few kingdoms, as the remainder of the world was inhabited by savage hordes. Specimens enough could be given to represent the world. This is but a conjecture. Our Lord, again, had powers of seeing beyond his physical organs, and so had the devil.

<sup>3</sup> *All these will I give Thee.*—Here is seen the devil in all his ugliness. He plays a high game. He is losing, and this is his last venture. It is as bold, as daring, and as diabolical as it can be. *Adore me!* to the Son of God! There is the fierceness of baffled cunning and desperate rage in this. There is no longer the suave insinuation, "If Thou be."

<sup>4</sup> *Begone, Satan.*—We should wonder at the patience of Our Lord, did we not know how inexhaustible it was. He never confesses himself to the devil, but sends him to flight with the single quotation of a part of the first commandment.

<sup>6</sup> It is generally supposed that the devil asked for adoration from the answer of Our Lord. His promises were empty sounds, for the kingdoms of the World were not his to give.

<sup>6</sup> *The devil left him.*—This was the first of a series of discomfitures which the enemy of our salvation was about to undergo. A. Lapidè thinks the devil left Jesus on the high mountain, and that He came back to the desert, where He met the angels who came and ministered to His wants.

Whichever order we take in the temptation, whether S. Luke's or S. Matthew's, it comes to the concupiscence of the flesh, of the eyes, and the pride of life. We are tempted

- 1st. By our carnal desires.
- 2nd. By the love of show and display.
- 3rd. By the love of domineering.

These three temptations have deluged the world with blood. What does history show us ?

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*The Antidotes are:*

- 1st. Subjugation of passion.
- 2nd. Humility.
- 3rd. Obedience and loving to be unknown.

The history of diabolical agency is remarkable.

*He is the father of lies.*

- 1st. He promises and never gives.
- 2nd. He exacts a terrible payment.
- 3rd. He always leaves magicians and witches poor and wretched and in the lurch when the moment of trial comes.

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The devil could do a great deal more harm only that he is bound down. This we can see :

- 1st. From the permissions in Job.
  - 2nd. From this temptation.
  - 3rd. From the Apocalypse.
- S. Paul says we are not tempted above our strength.

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12. Cùm autem audisset JESUS quòd Joannes traditus esset, secessit in Galilæam ;

13. Et, relictâ civitate Nazareth, venit et habitavit in Capharnaum maritimâ, in finibus Zabulon et Nephthalim.

12. Now when Jesus had heard that John was delivered up, <sup>1</sup> he retired into Galilee :

13. And leaving the city Nazareth, he came and dwelt <sup>2</sup> in Capharnaum on the sea-coast, in the confines of Zabulon and Nephthalim :

14. Ut adimpleretur quod dictum est per Isaiam prophetam :

15. *Terra Zabulon et terra Nephthalim, via maris trans Jordanem, Galilæa gentium,*

16. *Populus qui sedebat in tenebris, vidit lucem magnam, et sedentibus in regione umbræ mortis lux orta est eis.*

14. That what was said by Isaias the prophet might be fulfilled :

15. <sup>3</sup>The land of Zabulon and the land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles :

16. The people that sat in darkness saw great light : and to them that sat in the region of the shadow of death, light is sprung up.

The first great chronological gap in S. Matthew's Gospel occurs before verse 12. Harmonists introduce a great deal of history ; but, following the plan we have sketched for the work, we shall barely notice when the harmony can be made.

S. John gives a very careful, although not a complete account of Our Lord's preaching in Judea.

His great work as teacher was done in Galilee ; here He called His apostles ; here He formed His Sacred College ; here He propounded His improvements on the Mosaic Law as then understood by the Pharisees.

From Galilee He sent forth The Twelve and The Seventy-Two.

This is one reason why the Synoptists confined their Gospels chiefly to the work done from Capharnaum in Galilee. S. Matthew and S. Peter, whose words S. Mark embodied, were present at all the scenes related in the first and second Gospels.

S. Luke's aim was somewhat different as we have remarked in our notes on his work. S. John came last and filled up as many of the gaps as he thought expedient.

<sup>1</sup>*He retired into Galilee.*—Several events recorded by the other Evangelists, such as His first miracle in Cana, His conference with Nicodemus, &c., happened before Jesus retired to Galilee. There is some difficulty about the two Herods. The best accounts say that he of Galilee and he of Judea were brothers. Herod of Judea put John in prison, and Herod of Galilee, although his brother was not his friend.

<sup>2</sup>*In Capharnaum.*—This town on the confines of the old tribal districts of Zabulon and Nephthali, and situated between the two Galilees, seemed



to have been the centre of Our Lord's missionary labours. It was on the highway from the East by Damascus to the West by Carmel and Sidon. Merchants were continually passing there and carrying the news of the strange events of the Gospel to the ends of the world.

<sup>3</sup>The words of *Isaiah ix. 1.* are not exactly quoted. Be it remembered once for all that the Evangelists quoted the sense and not the words of the Old Testament. The duty of reconciling both is a work of supererogation begotten of fetish reverence for the *words* instead of the *sense* of the Scriptures. These two tribal districts were the outskirts of Judea, and half of Galilee was mixed with pagans. "Can anything good come from Galilee?" became a proverb. Here then Our Lord began His public preaching—in the most obscure part of the Jewish dominions—and His light shone through their darkness.

Spirit of Nationality. A great many good things and great many evils arise from this. Our Lord showed the love of his country.

1st. He was born among Jews.

2nd. He laboured among them.

3rd. Though they slew him he prayed for them.

The evils of despising any nation or portion thereof he banished.

1st. His mother was of the most despised portion.

2nd. He lived in Galilee and was called a Galilean.

3rd. Nearly all His apostles were Galileans.

Because Galilee was despised He made it be honoured.

Capharnaum, so favoured by Our Lord, does not exist now. Two wretched villages on the north-west border of the Lake of Genesareth claim the honour of a starving existence upon the ancient site, and each pretends to have been the residence of Our Lord.

Ancient fame is of little use if our practices are not in keeping with it. A very telling discourse could be made upon the present state of Judea and all the South and East Mediterranean Coast, so favoured in antiquity. Africa alone had once 700 bishops. Italy and a few other countries are following their footsteps. "They knew not the time of their visitation."

17. Exindè cœpit Jēsus prædicare et dicere : “ Pœnitentiam agite, appropinquavit enim regnum cœlorum.”

18. Ambulans autem Jēsus juxtà mare Galilææ, vidit duos fratres, Simonem qui vocatur *Petrus*, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores):

19. Et ait illis : “ Venite post me, et faciam vos fieri piscatores hominum.”

20. At illi continuò relictis retibus, secuti sunt eum.

21. Et procedens, indè, vidit alios duos fratres, Jacobum Zebedæi et Joannem fratrem ejus, in navi cum Zebedæo patre eorum, reficientes retia sua : et vocavit eos.

22. Illi autem statim, relictis retibus et patre, secuti sunt eum.

17. From that time Jesus <sup>1</sup> began to preach, and to say : Do penance, for the kingdom of heaven is at hand.

18. And Jesus walking by the sea of Galilee, saw two brothers, <sup>2</sup> Simon who is called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.)

19. And he saith to them : Come after me, and I will make you become fishers of men.

20. And they immediately, leaving their nets, followed him.

21. And going on from thence, he saw two other brothers, James, *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22. And they immediately, leaving their nets and their father, followed him.

<sup>1</sup> *Began to preach.*—It is remarked by several that as long as John was preaching Our Lord did no more than send him messengers, and show John's messengers the works performed by him. As soon as John was in prison Our Lord began to preach, and his opening theme was the same as John's. “ Do penance for the Kingdom of heaven is at hand.” Our Lord was not founding his church on preaching, but rather on teaching as a lawgiver and doctor. For this reason he called his disciples, who afterwards became apostles, and gave them his traditional teaching. He taught the multitudes by word of mouth, sometimes in parables and mysteries, and He explained the difficulties to the *vocati* afterwards. They were to be the preachers and founders of the Church after His Ascension into Heaven. He taught them, and they taught us. This light will guide us in understanding many things.

<sup>2</sup> *Simon who is called Peter.*—The call of these apostles is so interesting that it is well to take in S. Luke's description in order to supplement S. Matthew's.

The story seems to be in this wise. Our Lord began teaching in the Synagogues and working wonders in the way of healing. After doing both, for the *first* time in Capharnaum He went into Simon's house and cured his mother-in-law. The next day the multitude wanted to hear Him and He went into Simon's boat and preached to them from the sea. He told them to cast the nets (and they said it was useless as they had caught nothing all night) and so great was the draught that they called their neighbours to help them. Peter fell down adoring and calling himself a sinful man. Peter and Andrew and their assistants James and John, sons of Zebedee, were called by Him to follow Him and they immediately *left all things* and did so.

There were several calls of the Apostles, some were called to prepare and then to follow ; but the final one was answered by their leaving all things.

It is well to remember that the religion of Jesus Christ was founded and is propagated by the living or speaking word and not by writing, or printing. This distinction is very important.

1st. Our Lord wrote nothing.

2nd. He did not order anything to be written.

3rd. The writing of the Gospels seemed an afterthought—though intended.

Faith comes by hearing. Those who think they can get faith by reading, studying and arguing are very much mistaken.

The mission of Our Lord was one of transmission. His Father sent Him. He sent His Apostles and they sent others, and these again, others till the end of time.

Three things are required for a priest. He must be—

1st. *Called* by God as Aaron was.

2nd. *Ordained* properly.

3rd. *Sent* with proper jurisdiction.

*One* of these conditions absent, there is no mission. *Malum ex quocunque defectu.*

23. Et circuibat Jēsus totam Galilæam, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem linguorem et omnem infirmitatem in populo.

24. Et abiit opinio ejus in totam Syriam, et obtulerunt ei omnes malè habentes, variis languoribus et tormentis comprehensos, et qui dæmonia habebant, et lunaticos et paralyticos: et curavit eos.

25. Et secutæ sunt eum turbæ multæ de Galilæa et Decapoli, et de Jerosolymis et de Judæa, et de trans Jordanem.

23. And Jesus went about all Galilee,<sup>1</sup> teaching in their synagogues, and preaching the <sup>2</sup>gospel of the kingdom; and healing all diseases and infirmities among the people.

24. And <sup>3</sup>his fame went throughout all Syria, and they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, those that had the palsy, and he healed them:

25. <sup>4</sup>And great multitudes followed him from Galilee, and from Decapolis and from Jerusalem, and from Judea, and from beyond the Jordan.

<sup>1</sup>*Teaching in their Synagogues.*—It is supposed that the Jews did not build synagogues until after the Captivity in Babylon. At the time of Our Lord every village had its synagogue and some had several. There people assembled on the Sabbaths and festival days to join in prayer and hear the word explained to them by one of the priests, Levites or Scribes. Anyone proficient in the law or the prophets might take the chair. When Our Lord began, His extraordinary wisdom and wonder-working power would cause the chair of every synagogue He entered to be instantly vacated for Him.

<sup>2</sup>*Gospel of the Kingdom.*—Preparing them by explaining the prophets for faith in himself and his new kingdom.

<sup>3</sup>*His fame went.*—No wonder when He cured everyone who was brought to Him. The enumeration of the various ailments which He cured, shows that He was guided a good deal by natural tenderness and pity to cure those who were chronically afflicted, possessed, epileptic, paralysed, and so forth.

<sup>4</sup>It is supposed that, at this period, He went about accompanied by only four disciples. He had not yet called the twelve. Vast multitudes assembled from all the towns within a radius of thirty miles or so, and when they had their sick relations healed, listened to words which they carried home with them and spoke of to others. Thus did He prepare them for His more formal and set teaching.

Having houses set apart for public worship is a very old and a very universal custom. The Tabernacle in the desert and the Temple in Jerusalem were specially ordered by God. In the Temple alone, could sacrifice be offered. When the Temple was destroyed by Titus the Old Sacrifices failed. Churches should be—

1st. Built with an air of religion.

2nd. Ornamented with emblems.

3rd. Treated with marks of veneration.

*"Domine dilexi decorem domus tue et locum habitationis gloriæ tue."* Ps. xxv. 8.

Our Lord relieved the ailments of the body in order to reach those of the soul.

We should—

1st. Compassionate suffering.

2nd. Relieve it if possible.

3rd. Make it more tolerable by our sympathy and pity.

It is remarkable that although crowds followed him in upper and lower Galilee, very few remained steadfast.

Because they went only *to see*.

1st. They came from curiosity.

2nd. They stayed for cures, and

3rd. They never left the ties of home and kindred.

## CHAPTER V.

1. Videns autem JESUS turbas, ascendit in montem, et, cum sedisset, accesserunt ad eum discipuli ejus.

2. Et aperiens os suum, docebat eos, dicens :

3. "Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum.

4. "Beati mites, quoniam ipsi possidebunt terram.

5. "Beati qui lugent, quoniam ipsi consolabuntur.

6. "Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.

7. "Beati misericordes, quoniam ipsi misericordiam consequentur.

8. "Beati mundo corde, quoniam ipsi DEUM videbunt.

9. "Beati pacifici, quoniam filii DEI vocabuntur.

10. "Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cœlorum.

1. Now Jesus seeing the multitudes, he <sup>1</sup>went up into a mountain : and when he had sat down, his disciples came to him.

2. And opening his mouth he taught them, saying :

3. <sup>2</sup>Blessed are the poor in spirit : for theirs is the kingdom of heaven.

4. <sup>2</sup>Blessed are the meek : for they shall possess the land.

5. <sup>2</sup>Blessed are they that mourn : for they shall be comforted.

6. <sup>2</sup>Blessed are they that hunger and thirst after justice : for they shall be filled.

7. <sup>2</sup>Blessed are the merciful : for they shall obtain mercy.

8. <sup>2</sup>Blessed are the clean of heart : for they shall see God.

9. <sup>2</sup>Blessed are the peace-makers : for they shall be called the children of God.

10. <sup>2</sup>Blessed are they that suffer persecution for justice sake : for theirs is the kingdom of heaven.

<sup>1</sup>*Went up into a mountain.*—S. Luke gives us to understand that Our Lord spoke in the plain. Writers on the subject are agreed that S. Matthew omits a good deal. The opinion most prevalent is that Our Lord had just chosen His twelve disciples, that He confirmed their vocation

on the mountain, near Capharnaum, called now of the *Beatitudes*, and then came to the slope of the hill. He gave the disciples His commission *seated*, but it is generally supposed that He *stood* during the sermon.

The drift of the Beatitudes is that what were supposed to be a source of misery and dreaded as such heretofore, are now shown to be sources of happiness—even in this life—and certainly in the next. Every man desires happiness, sin is caused by seeking it in the wrong object. The first thing in moral teaching is the proposing the end.

*<sup>2</sup>Blessed are the poor in spirit.*—Nothing was dreaded by the Jews so much as poverty. Avarice was their leading sin, and is still. The poor in spirit may be the really poor who are content—the rich detached from their possessions—those who vow and practice voluntary poverty. Covetousness being removed they are happy here, and an earnest is given them of hereafter.

*<sup>3</sup>Blessed are the meek.*—This beatitude is sometimes transposed with the next. Those who bear the harsh dealings of others patiently and silently, as in 2 Cor., xi. 20. These shall possess a land far better and larger than was taken from them.

*<sup>4</sup>Blessed are they that mourn.*—Mourning is literally for our relations and friends who have died, especially if they have died before the time allotted by nature. There is another mourning of zeal for the spiritual death of others. Those who act thus shall be comforted where tears shall be no more.

*<sup>5</sup>Blessed are they that hunger and thirst.*—Some say that this beatitude is for those who suffer real want, others that it is for those who long for a holy life and are prevented by circumstances, or who strive for it with the cravings of natural hunger, but seem never to reach it. They shall have their fill.

*<sup>6</sup>Blessed are the merciful.*—"Judgment without mercy," etc., James ii. 13. It was never heard that God punished anyone for being merciful. Superiors ought to think that they may need mercy themselves when they are severe on subjects.

*<sup>7</sup>Blessed are the clean of heart.*—Some say this cleanness means freedom from sins of impurity. Others say it means guileless simplicity and others freedom from guilt of any kind. All the beatified see God, but the pure in a special way, so that the first opinion seems the most probable.

*<sup>8</sup>Blessed are the peacemakers.*—Because they spread charity and mend it when it is broken.

*<sup>9</sup>Blessed are they that suffer.*—The circle, the octave is complete, and we reach the same note as it were, "theirs is the kingdom of heaven."

Suggestions for sermons on the Beatitudes would take up a book to themselves, so fertile are those beautiful and pregnant themes. We forbear giving any for this reason.

11. "Beati estis cùm maledixerint vobis et persecuti vos fuerint, et dixerint omne malum adversùm vos, mentientes, propter me :

12. "Gaudete et exultate, quoniam merces vestra copiosa est in cœlis : sic enim persecuti sunt prophetas qui fuerunt ante vos.

13. "Vos estis sal terræ : quòd si sal evanuerit, in quo salietur ? ad nihilum valet ultrà, nisi ut mittatur foràs, et conculcetur ab hominibus.

14. "Vos estis lux mundi : non potest civitas abscondi suprà montem posita ;

15. "Neque accendunt lucernam et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt :

16. "Sic luceat lux vestra coràm hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in cœlis est.

11. Blessed are you when they shall revile you, and <sup>1</sup>persecute you, and shall say all manner of evil against you falsely, for my sake ;

12. Rejoice and be exceeding glad, because your reward is very great in heaven : for so they persecuted the prophets, that were before you.

13. <sup>2</sup>You are the salt of the earth. But if the salt lose its savour, with what shall it be salted ? It is then good for nothing, but to be cast out, and to be trodden upon by men.

14. <sup>3</sup>You are the light of the world. A city that is set on a mountain cannot be hid.

15. <sup>4</sup>Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house.

16. <sup>5</sup>Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

This discourse of Our Lord is generally believed to have been delivered at one time and not to be a patchwork from discourses pronounced on various occasions. Parts of it are addressed seemingly to the Apostles, parts to martyrs, parts to ordinary Christians. The soundest opinion on the subject is that He



addressed it to all mankind, and that portions of it might be more applicable to one class of persons than another. No Christian is excluded from the highest walks of the Spiritual life.

<sup>1</sup>*Persecute you*; even unto death. Martyrdom was the highest form of Christian profession. Our Lord exhorts the martyrs to meet their tortures cheerfully and see heaven shining beyond them. He encourages them by the example of the prophets who were persecuted and slain. There is no gloss necessary here. He gave a literal exhortation, and it was as literally carried out by the thousands of martyrs who shed their blood to bear witness to their faith. "Greater love than this," etc., is predicated to the letter of the martyrs.

<sup>2</sup>*You are the salt of the earth.*—This means that Christians preserve the earth from falsehood and corruption. Or it means that the teaching Church should make its members last for eternity. Salt cannot lose its savour—understand this to refer to the infallibility of the Church. The other is a figure like "if an angel from heaven." No angel from heaven would.

<sup>3</sup>*You are the light of the world.*—The Apostles or the Church again. She is always visible and giving the light of doctrine. If there be a cloud over her now and again, it is more the loss of those who have eyes and see not, than it is of her children who are always there.

<sup>4</sup>Showing that the Church and the Apostles could be nothing else than light giving, and it would be absurd to hide them.

<sup>5</sup>*Let your light so shine.*—Good example we are bound to give by doing no evil and doing our duties to our family and society. Good deeds shine by their own worth.

Three great notes of the Catholic Church are found here.

1st. She cannot fail. Salt.

2nd. She is always visible. City on the mountain.

3rd. She is always holy.

Some say that salt has been discovered which does lose its savour. That must be because of some ingredient mixed with it. Individual members of the Church may fail—herself never.

Rules for the giving of good example.

1st. Old to the young.

2nd. Parents to children.

3rd. Pastors to their flock.

To hide one's talent is to undervalue God's gift—to keep it profitless—to be cast into hell for not using it.

We must not do our actions for show, for vanity, for praise. Let them shine; do not try to make them glow.

17. "Nolite putare quoniam veni solvere legem aut prophetas: non veni solvere, sed adimplere.

18. "Amen quippè dico vobis: Donec transeat cælum et terra, iota unum aut unus apex non præteribit à lege, donec omnia fiant.

19. "Qui ergò solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit et docuerit, hic magnus vocabitur in regno cælorum.

17. Think not that I am come to <sup>1</sup>destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For amen I say unto you, till heaven and earth pass, <sup>2</sup>one jot or one tittle shall not pass from the law, till all be fulfilled.

19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called <sup>3</sup>the least in the kingdom of heaven: but whosoever shall do and teach, the same shall be called great in the kingdom of heaven.

It is remarkable that Our Lord does not here lay down formal dogmas of faith. He laid down that there would be a church visible, etc., and that the dogmas He was to establish before His Ascension should be delivered to us by the custodians of truth. He begins to teach Christian morality. The spirit running through His improvements upon the morality of the Jewish teachers consists in a great interior rectitude which manifests itself by deeds. Interior without exterior will not do nor *vice versa*. Exterior springing from a right interior pleases Him.

<sup>1</sup>*Destroy the law.*—This is one of the accusations brought against Him. He puts His audience on its guard.

<sup>2</sup>*One jot or tittle.*—This expression is supposed to have been *Yod* the smallest letter in the Hebrew, or perhaps one of the small marks by which similar shaped letters are distinguished in that language.

The nineteenth verse shows the importance of teaching. How the influence of first impressions remain for a lifetime we all know. Teaching is not confined to formal instruction, but to every word, writing or action which may improve or injure the Christian intellect.

<sup>3</sup>*The least in the Kingdom of Heaven.*—Commentators are divided as to the meaning of this. Some think it refers to those who teach what is right, but do not practise their teaching; others think it refers to those

who mince the law and teach a way of violating it, by what is called lax doctrine. The latter seems the more probable. The first class of teachers, in the full sense of the word, ought not to get to heaven at all. The second class may have acted conscientiously, but given to air their own opinion. The class with which the verse closes are the Sainted doctors of the Church and their humble followers.

Our Lord observed all the three divisions of the Old Law.

1st. The *Moral Law* by His holy life.

2nd. The *Ceremonial Law* by undergoing all its requirements, and ending it in fulfilling its figures by His own reality.

3rd. The *Judicial or Civil*, by transferring the temporal blessings or penalties into the eternal.

This is the *all iustice* spoken of to the Baptist.

It is remarkable that when Our Lord reproved the Pharisees He told the people to do as they told them. This was asserting the principle of authority.

"But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." Daniel xii. 3.

Great is the reward of proper learning and its judicious use. If it be used to keep people from heaven it is the most fearful kind of scandal.

1st. *Scientia simplex inflat.*

2nd. *Scientia cum malitia destruit.*

3rd. *Scientia cum pietate edificat.*

This thought can be illustrated by the bad literature, Godless teaching, and sad morality of our times.

20. "Dico enim vobis quia, nisi abundaverit justitia vestra plùs quàm scribarum et pharisæorum, non intrabitis in regnum cælorum.

21. "Audistis quia dictum est antiquis: *Non occides: qui autem occiderit reus erit iudicio.*

20. For I say to you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.

21. You have heard that it was said to them of old: 'Thou shalt not kill. And whosoever shall kill, shall be guilty of the judgment.

22. "Ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio; qui autem dixerit fratri suo *Raca* reus erit concilio: qui autem dixerit *Fatue* reus erit gehennæ ignis.

23. "Siergò offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te.

24. "Relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo, et tunc veniens offeres munus tuum.

25. "Esto consentiens adversario tuo citò dùm es in viâ cum eo, ne fortè tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris.

26. "Amen dico tibi, non exies indè donec reddas novissimum quadrantem.

22. But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, *Raca*, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire.

23. Therefore, if thou offerest <sup>3</sup>thy gift at the altar, and there shalt remember that thy brother hath any thing against thee;

24. Leave there thy gift before the altar, and first go to be reconciled to thy brother; and then come and offer thy gift.

25. 'Make an agreement with thy adversary quickly, whilst thou art in the way with him: lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Amen I say to thee, thou shalt not go out from thence till thou pay <sup>4</sup>the last farthing.

<sup>1</sup>*Scribes and Pharisees.*—Their interpretations of the Mosaic Law were wrong on six points: 1st, oaths; 2nd, sabbath keeping; 3rd, duties of children; 4th, Internal sins; 5th, arbitrary divorce; 6th, hypocrisy. The Pharisees had a certain justice, but the Christian must be higher.

<sup>2</sup>*Thou shalt not kill.*—The Fifth Commandment, as explained by the Scribes, forbade only murder. Our Lord shows that it forbids whatever leads directly to murder. There were three tribunals in Judea at the time of Our Lord: the tribunal of three, or the Judgment; the tribunal of twenty-three, or the Council; the tribunal of seventy, or the Sanhedrim. This last sat in Jerusalem only. Anger is forbidden, calling opprobrious names. *Raca* meant an empty-headed fellow. *Fool* means in Hebrew an impious man or an idolater. *Hell Fire* means the fire of the valley of Hennon literally, where all the filth of Jerusalem was continually burning,

as a figure of hell. The degrees of anger until it comes to revenge are here marked for blame by Our Lord.

<sup>3</sup>*Thy Gift.*—This has reference to the sacrifice of the old law immediately. If spite must be laid aside and reconciliation take place between enemies for the sacrifice of an ox, *a fortiori* must enmities be laid aside before one approaches the altar of the new law, the feast of love itself.

<sup>4</sup>*Make an agreement.*—This is an illustration taken from parties going to law. It is better to settle matters amicably than have to lose time and trouble, pay lawyers' fees, fines and penalties into the bargain.

<sup>5</sup>*The last farthing.*—Some say this refers to hell and that *till* means never. Some say it refers to purgatory, where the last farthing can be paid. Dr. Mc Evily says very truly that the argument for purgatory out of this text is a very poor one, and it is better not to press it.

The passages above noted all bear upon the great law of charity. Charity is the beginning and the end of the New Law.

*Charity is broken by:*

- 1st. Anger.
- 2nd. Opprobrious names.
- 3rd. By calumny or stigmas.

When revenge is harboured it causes rash judgments and perverts the understanding. Then one

- 1st. Hates his neighbour.
- 2nd. Envies him and tries to injure.
- 3rd. Persecutes him.

A Christian thus becomes a tyrant and worse than a pagan.

Forgiveness of Injuries.

*One who will not forgive:*

- 1st. *Injures himself* by keeping out of the state of grace.
- 2nd. *Injures himself* by being rejected by God from the altar.
- 3rd. *Injures himself* because he cannot be forgiven.

Peace is such a precious gift that we should all try to keep it.

- 1st. Avoid contention.
- 2nd. Do not try to over-reach.
- 3rd. Avoid lawsuits.

The peace of God which surpasseth all understanding.

27. "Audistis quia dictum est antiquis: *Non mœchaberis* :

28. "Ego autem dico vobis quia omnis qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.

29. "Quodd si oculus tuus dexter scandalizat te, erue eum et projice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quàm totum corpus tuum mitatur in gehennam.

30. "Et si dextera manus tua scandalizat te, abscide eam et projice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quàm totum corpus tuum eat in gehennam.

27. You have heard that it was said to them of old: <sup>1</sup>Thou shalt not commit adultery.

28. But I say unto you, that whosoever looketh on a woman <sup>2</sup>to lust after her, hath already committed adultery with her in his heart.

29. And if thy right eye cause thee to offend pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

30. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go into hell.

<sup>1</sup>*Thou shalt not commit adultery.*—The word adultery means carnal intercourse with another's wife or husband. The notions of the Jews were very loose on matters bearing upon chastity. Polygamy having been allowed amongst them until the third century of the Christian Era, blunted their ideas of conjugal love and chastity. That fornication was considered but a venial sin, if even that, is plain enough from several passages in the lives of the Patriarchs. That thoughts were not considered sins by the Scribes and Pharisees, is clearly implied by the words of Our Lord; and, yet how could they explain the ninth commandment? It is probable that the *coveting* in their notion amounted to what our jurists understand as *crim. con.*

<sup>2</sup>*To lust after her.*—The sinful thought consented to, is meant here, and according to most interpreters it includes any woman whether she be married or single.

The 29th and 30th verses are strong metaphors. No passion renders its object so endearing, for the time at least, as the passion of love. The sense then is, if the object of illicit love be as dear to you as your right hand or your right eye, and if parting with it seems as difficult it must nevertheless be done, for it is better, etc. This is the meaning given by

all interpreters. Some fanatical ones imagined that Our Lord literally ordered mutilation. This position cannot be maintained at all, as it is against the law of nature which Our Lord came to perfect, and not to abolish.

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The danger of Impurity.  
How it degrades

- 1st. The body.
- 2nd. The taste and appearance.
- 3rd. The character.

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The evils which have arisen  
from this sin:

- 1st. Wars between kings.
- 2nd. Destruction of peace of families.
- 3rd. Fall of great men.

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The remedy of remedies is  
Flight.

The occasions of sin are those  
in which a person generally  
falls. These may be:

- 1st. Places, such as public-houses, dance-houses, theatres, etc.
- 2nd. Persons, such as lewd women, unreasonable fondness, company keeping.
- 3rd. Things, pictures, statues, bad books, etc.

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*Occasions—Internal.*

- 1st. Obsta principiis.
- 2nd. Averte cogitationes.
- 3rd. Orate ut non intretis.

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*External.*

- 1st. Don't seek.
- 2nd. Avoid.
- 3rd. Break away.

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31. "Dictum est autem:  
*Quicumque dimiserit uxorem  
suam, det ei libellum repudii:*

32. "Ego autem dico vobis  
quia omnis qui dimiserit uxorem  
suam, excepta fornicationis  
causâ, facit eam mœchari: et  
qui dimissam duxerit adulterat.

31. It hath also been said:  
Whosoever shall put away his  
wife, let him give her 'a bill of  
divorce.

32. But I say to you, that  
whosoever shall put away his  
wife, <sup>2</sup>excepting for the cause  
of fornication, causeth her to  
commit adultery: and whoso-  
ever shall marry her that is  
put away committeth adultery.

<sup>1</sup>*A bill of divorce.*—This permission is in Deut. xxiv. 1. Evidently it was an afterthought with the great Jewish Lawgiver ; and as Our Lord remarks further on, granted on account of the hardness of their hearts. Divorce did not form any part of the law of nature, or of the written law, until the time of Moses. It seems even then a most unfair law. Why should the husband be allowed to put away the wife, and not the wife the husband ? The cause of divorce being permitted is, in Deuteronomy, *uncleanness*. Some explain this as fornication or adultery and some explain it otherwise. It came to pass that in the time of Our Lord women were divorced almost for a whim. The wife thus divorced was allowed to marry another ; but, if that other died or divorced her again, she was forbidden to come back to her first husband.

<sup>2</sup>*Excepting for the cause of fornication.*—The Greek word here means literally whoredom. The Latin and Greek Churches have interpreted this clause differently. The Greeks maintain that when a wife is divorced for adultery she can marry again. The Anglicans have lately adopted the same interpretation. The Latin or Catholic Church allows divorce from bed and board in case of adultery ; but she never allowed a dissolution of the matrimonial bond.

Divorce is a very immoral thing :

1st. Because the prospect of it causes people to qualify themselves for it.

2nd. When there is no hope of a divorce, married people try to bear with each others defects.

3rd. As long as the bond continues whole, there may be a chance of condoning and forgiveness.

Divorce can be proved to be baneful by the consequences seen in countries where it is allowed.

1st. The sanctity of home is profaned.

2nd. Children are like castaways or orphans.

3rd. Marriage made under a *divorce* condition is no better than legalised concubinage.

Where is the Seventh Sacrament of the new law and the bond of love between husband and wife ?



33. "Iterùm audistis quia dictum est antiquis : *Non perjurabis, reddes autem Domino juramenta tua* :

34. "Ego autem dico vobis non jurare omninò, neque per cœlum quia thronus DÈI est.

35. "Neque per terram quia scabellum est pedum ejus, neque per Jerosolymam quia civitas est magni regis.

36. "Neque per caput tuum juraveris, quia non potes unum capillum album facere aut nigrum.

37. "Sit autem sermo vester : *Est, est ; Non, non ;* quod autem his abundantius est à malo est.

33. Again, you have heard that it was said to them of old : Thou shalt not forswear thyself : but thou shalt perform thy oaths to the Lord.

34. But <sup>1</sup>I say to you, not to swear at all ; neither by heaven, for it is the throne of God.<sup>2</sup>

35. Nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great king :

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your speech be, Yea, yea ; No, no : for <sup>3</sup>whatsoever is more than these, cometh from evil.

<sup>1</sup>*I say to you, not to swear at all.*—Scarcely any passage in sacred writ hath given more trouble to commentators than this. The words prohibit all swearing as plain as words can do, and in the Scripture we have the Lord himself, the *Patriarchs, Prophets, Evangelists* and *Apostles* using strong asseverations which amount to our idea of an oath.

We venture an opinion, gathered from the numbers (especially D'Alioli) we have read, to the following effect :—

If all men were perfect, as they ought to be in the new dispensation, and so truthful as never to tell a lie for the salvation of a soul, then oaths would not be necessary. Yea, yea ; or, no, no ; would be quite sufficient. That Jesus Christ wished us all to reach this perfection is perfectly certain. "Be ye perfect as your heavenly Father is perfect." That he wished, by such, the desuetude of swearing is equally certain.

<sup>2</sup>As far as we can gather from the context the Scribes taught that any oath, under the use of the name of God (which was very rarely used by the Jews), was not against the second commandment, and did not bind in conscience. Our Lord shows that minor invocations are equally blameworthy.

<sup>3</sup>*Whatsoever is more than these.*—Our Lord did not forbid us to call God to witness—provided it be done with the proper conditions as in a

court of justice, &c.,—but He tells us that this comes from *the evil one*, as the Greek has it, or from necessity.

Rash swearing and profanation of sacred names and things are certainly forbidden. A solemn oath is merely permitted, because of the wickedness of men. Why it is so permitted, and has been so used by the best of writers, cannot be explained, except, we suppose, a traditional gloss which time has sanctioned, and which all Christians, with the exception of a few fanatical sects, have admitted.

False swearing or perjury is a heinous sin.

1st. It insults God who is called to witness a falsehood.

2nd. It injures our neighbour against whom it is used.

3rd. It injures the perjurer by penalties temporal and eternal.

All codes of law and nations are severe on this.

Rash swearing or what is called cursing is to be condemned on the same grounds as perjury. Then it has a special deformity.

1st. This habit does the sinner no good, like stealing.

2nd. It brings the wrath of God upon him.

3rd. In case of parents it brings evil on their offspring and themselves.

38. "Audistis quia dictum est: *Oculum pro oculo, et dentem pro dente.*

39. "Ego autem dico vobis non resistere malo; sed, si quis te percusserit in dexteram maxillam tuam, præbe illi et alteram;

40. "Et ei qui vult tecum iudicio contendere et tunicam tuam tollere, dimitte ei et pallium;

41. "Et quicumque te angriaverit mille passus, vade cum illo et alia duo.

42. "Qui petit à te, da ei, et volenti mutuari à te ne avertaris.

38. 'You have heard that it hath been said: An eye for an eye, a tooth for a tooth.

39. 'But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn to him the other also.

40. And if any man will go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall force thee to go one mile, go with him other two.

42. Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

<sup>1</sup>The *lex talionis* which receives a sacred sanction in Exodus xxi. 24., is here considerably modified. No ; it is not only modified and abrogated, but literally over-done. The *lex talionis* or law of retaliation was to be administered by the judge or public authority in order, as S. Jerome remarks, to modify the spirit of private revenge which would have more than a tooth for a tooth, etc., if left to its own suggestions.

<sup>2</sup>But I say to you, etc.—Here Our Lord gives the dictates of high perfection, and the manner in which commentators qualify the passage does not seem perfectly satisfactory. There are three kinds of injuries we may have to bear, to the *person*, to the *property*, to the *place* or circumstances.

If a man strike you on one cheek, turn to him the other. This is the highest kind of forbearance, and shown by Our Lord, who when struck on the cheek gave even His body to the stripes.

If a man take thy coat give him thy cloak, or the reverse as in S. Luke, and this Our Lord verified, and so did the martyrs, as well as saints who had the spirit of poverty.

If a man forces you *angariare* (a mongrel kind of word) one mile, go with him two. The very same idea beautifully carried out.

Most casuists modify this sacrifice of the *lex talionis* and try to keep interpretations thereof within certain bounds. General good, private interest, how the wicked could do what they liked, precept and counsel and all these things are invoked and explained. Quite right. Our Lord here gives the law of perfection; and although He wishes all to reach it He is far from compelling us to do so; just like His decision with regard to vows of chastity. This is the only plain way of explaining the text. Many saints have obeyed every ordinance here literally, and have been honoured therefor.

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Retaliation does no good.

1st. It does not benefit the injured to knock a tooth out of another's head.

2nd. It does not lessen the malice existing.

3rd. The satisfaction taken is human but ignoble.

Detachment from earthly things easily lets the coat go and even the shirt inside it.

It will work for a friend or an enemy even to the border of human life.

To return injury for injury in the person, has been condemned by the law of nations. Duelling is

1st. Against the law of God.

2nd. Against the law of the Church.

3rd. Against common sense.

How can blood wash out an insult ?

It gives and lends and never suspects fraud or deception.

Oh Charity ! what a perfect picture is of thee here ! Would that Christians and commentators tried to practise thy suggestions instead of qualifying thy perfection as painted by the God of Charity in the text.

43. "Audistis quia dictum est : *Diliges proximum tuum, et odio habebis inimicum tuum* :

44. "Ego autem dico vobis : Diligite inimicos vestros ; benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos :

45. "Ut sitis filii Patris vestri qui in cœlis est, qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos.

46. "Si enim diligitis eos qui vos diligunt, quam mercedem habebitis ? Nonne et publicani hoc faciunt ?

47. "Et si salutaveritis fratres vestros tantum, quid amplius facitis ? Nonne et ethnici hoc faciunt ?

48. "Estote ergo vos perfecti, sicut et Pater vester cœlestis perfectus est.

43. You have heard that it hath been said : Thou shalt love thy neighbour, and 'hate thy enemy.

44. But I say to you, 'love your enemies : do good to them that hate you : and pray for them that persecute and calumniate you :

45. That you may be the children of your Father, who is in heaven : who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust.

46. For 'if you love those that love you, what reward shall you have ? do not even the publicans the same ?

47. And if you salute your brethren only, what do you more ? do not also the heathens the same ?

48. 'Be you, therefore, perfect, as also your heavenly Father is perfect.

<sup>1</sup>*Hate thy enemy.*—This is not said anywhere in the sacred scripture, nor does Our Lord use the form “*it was said to them of old* ;” but, “*you have heard that it hath been said*.” This seems to imply that the Pharisees were reported to have interpreted the orders about the destruction of Canaanites and exclusiveness of Israelites as a divine ordinance for personal hatred of those who did not belong to the chosen few.

<sup>2</sup>*Love your enemies.*—After the example of our eternal Father.

<sup>3</sup>*If you love those, etc.*—S. Jerome remarks that even bears, tigers and lions do this ; let alone heathens and publicans.

<sup>4</sup>*Be you therefore perfect.*—This clause seems to be the leading idea pervading the text from verse 33, down. What went before that is of precept, what follows is recommended as something equal to what is called in the processes of Saints “*heroic virtue*.”

Our Lord puts before us the high standard of perfection and in a few divine strokes shows us in what it consists. Jurists and canonists in explaining the moral law lay down what is a mortal sin and what is not. That is the business of a theologian ; but the ascetic theologian finds all his glory in insisting upon the literal observance of Our Lord's counsels, which are contained in these few verses.

Love your enemies.

1st. Because it is Christian.

2nd. Because Our Lord tells us.

3rd. Because He did so Himself.

There is no more beautiful illustration of all this doctrine than the Passion of Our Divine Lord when everything was carried out to the letter and beyond it.

To love those who love you is really a refined selfishness. You do so.

1st. Because you feel a pleasure in it, or

2nd. Because you expect a pleasure from it, or

3rd. Because you would be worse than a brute if you did not.

What thanks have you then? as Our Lord suggests.

## CHAPTER VI.

1. "Attendite ne justitiam vestram faciatis coram hominibus ut videamini ab eis: alioquin mercedem non habebitis apud Patrem vestrum qui in cœlis est.

2. "Cum ergo facis eleemosynam, noli tubâ canere ante te, sicut hypocritæ faciunt, in synagogis et in vicis, ut honorificentur ab hominibus. Amen dico vobis, receperunt mercedem suam.

3. "Te autem faciente eleemosynam, nesciat sinistra tua quid faciat dextera tua.

4. "Ut sit eleemosyna tua in abscondito: et Pater tuus, qui videt in abscondito, reddet tibi.

5. "Et cum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis, receperunt mercedem suam.

1. Take heed that you do not <sup>1</sup>your justice before men, that you may be seen by them: otherwise you shall not have a reward from your Father, who is in heaven.

2. Therefore, when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

5. <sup>2</sup>And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

<sup>1</sup>Your justice.—In some Greek copies the word for alms-deeds is inserted instead of that for justice. Justice here means sanctity or the fulfilment of the perfection we are striving for. The first condition Our Lord places for all our works of charity and mercy is *purity of intention*. By the three eminent Good Works, Alms-deeds, Prayer and Fasting, is the perfection of Christian justice to be attained. In all three there are ingredients which enter, in the shape of vanity, self-sufficiency, pride,

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arrogance, which the instruction of Our Divine Master tends to eliminate. He begins with the grand foundation that such works, being chiefly of supererogation, merit a reward. Works done in a state of grace, even giving a cup of cold water, always do. The question arises shall the doers of these virtues be rewarded in this world or in the next? A beautiful question! and one seldom laid to heart. If they do them to be praised by men, they get praised and there is an end of it. If they do them for God, they must hide them as much as possible; or, otherwise they may lose their eternal reward.

<sup>2</sup>Ostentation is to be avoided also in the greatest act of a creature towards the Creator—Prayer and Sacrifice.

Questions are discussed sometimes here as to the proper attitude for prayer. Kneeling has generally been considered the fittest attitude for private and the more solemn parts of public prayer. Standing is more for ceremony and jubilation. Sitting at prayer is allowed when fatigued or otherwise unable to adopt the two other attitudes. In fact, to pray from your heart, no special attitude at all is needed.

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Almsgiving. Think of yourself in a poor body's place. How would you like:

1st. A hard word you did not deserve?

2nd. A scowl of contempt with the word workhouse?

3rd. A refusal, and you starving?

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A great many rogues are about. Give for God's sake; and no rogue can deprive you of your reward.

Subscriptions to Churches and at charity sermons on grand occasions. The Church wants this.

1st. Because charity is cold.

2nd. Because the church is needy.

3rd. Because *non judicat de internis* and supposes good intentions.

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Those who subscribe through vanity.

1st. Gain the applause of men and newspapers.

2nd. Feel a touch of the Pharisee in their bosoms.

3rd. Have got their reward here and there is scarcely any for them in heaven.

6. "Tu autem, cùm oraveris, intra in cubiculum tuum, et clauso ostio ora Patrem tuum in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi.

7. "Orantes autem, nolite multùm loqui, sicut ethnici: putant enim quòd in multiloquio suo exaudiantur.

8. "Nolite ergò assimilari eis: scit enim Pater vester quid opus sit vobis, antequàm petatis eum.

6. <sup>1</sup>But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret, will reward thee.

7. And when you are praying, <sup>2</sup>speak not much, as the heathens do: for they think that they are heard for their much speaking.

8. Be not you, therefore, like them. For <sup>3</sup>your Father knoweth what you stand in need of, before you ask him.

<sup>1</sup>The same spirit which is manifested through the whole Sermon on the Mount comes out in its most forcible light on the occupation of man which brings him nearest to God. Prayer is forced upon us as a necessity by the consciousness of our own poverty and our sense of the infinite riches and bounty of God. Nature—yes, untutored nature—teaches the savage how to pray when he hears the voice of God in the storm or feels His power in the earthquake.

Public prayer is more or less a duty imposed by precepts or arranged as a pageant. This we have to observe. Private prayer is each individual's duty to heaven according to the suggestions of his conscience. Public prayer without an interior spirit may edify the hearer or beholder, but will profit the performer little. We should never parade our private devotions. They get withered by the air of exposure. All the Saints kept their private devotions secret.

<sup>2</sup>*Speak not much.*—In very deed all masters of the spiritual life set very little store by vocal prayer. They all insist upon the practice of meditation or mental prayer. Vocal prayer is rather an assistance to the illiterate than a necessity of devotion. The anchorets and most monks spend the greater portion of their life in contemplation and mental prayer.

Litanies, Rosaries and such repetitions are found useful in occupying at least the tongues and voices, and an effort is made to occupy the mind with them. Our Lord repeated the self-



same prayer in the garden and spends nights in prayer. Prayer is then a grand work and may be the engrossing work of a devout life; but it is empty in words and repetitions if there be no spirit, save only the exterior edification of a church service.

*\*Your Father knoweth.*—What is the use in praying if Our Heavenly Father knows? S. Jerome says “we are not narrators but suppliants. It is one thing to inform one who is ignorant, and another to entreat one who is already aware of our wants.” God likes to be spoken to by His servants and servants ought to feel honoured in the privilege. “Ask and you shall receive.” We may need; but we ought to be humble enough to ask.

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*Vocal Prayer. Public Divine Office.*

1st. By every priest and professed religious.

2nd. All over the world.

3rd. Every hour and minute of the day.

The whole world prays.

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*Private.*

1st. Morning prayers.

2nd. Angelus at noon.

3rd. Night prayer.

All over the world.

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*Mental Prayer.*

1st. The highest exercise of the intellect and will.

2nd. Practised by all holy people.

3rd. Incompatible with sin.

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*Contemplation.*

1st. The absorption of the soul.

2nd. The liquefaction of the spirit.

3rd. The annihilation of self.  
S. John of the Cross, the best master in this.

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9. “Sic ergò vos orabitis:—  
*Pater noster qui es in cælis,*  
*sanctificetur nomen tuum ;*

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9. You, therefore, shall pray in this manner: <sup>1</sup>Our Father, <sup>2</sup>who art in heaven, <sup>3</sup>hallowed be thy name.

S. Luke gives the Lord's Prayer much later in the life of Our Lord, and gives merely five petitions. S. Matthew is not particular about chronological order, and hence some think that the Lord's Prayer did not form a part of the Sermon on the Mount. The best opinion on this matter is that of Jansenius, who thinks Our Lord *repeated* the Lord's Prayer for one who asked Him to teach him how to pray, and that this disciple, who

told the matter to S. Luke, left one of the petitions out, for the Greek has six. This Golden Prayer, has been considered by all the writers upon the subject, as a Breviary of prayer, just as our Office book is a Breviary of praise and devotion. It is short and expressive. Every child can learn it, and the wisest scholar cannot fathom its depth.

<sup>1</sup>*Our Father*.—No prayer is perfect without charity, and hence we pray for all and each other, as S. James recommends. *My Father*, would scarcely be appropriate except from the lips of Jesus Christ himself.

This was a change from the old terroristic way in which the Jews were accustomed to address the Deity. We were made His children by the Incarnation, and allowed to approach Him in that capacity.

<sup>2</sup>*Who art in Heaven*.—Because heaven is our home, and earth the place of our exile, etc. We see our fathers, whilst in exile, only by their letters and our imaginations; when at home we see them face to face.

<sup>3</sup>*Hallowed be thy name*.—This is the first of the seven petitions. The four first are for good things, the three last against evils. The three first regard God chiefly, the four last ourselves. We beg here for God's extrinsic glory, that the whole world may be brought to reverence His Name, believe His doctrine, and observe His law.

Although God knows our needs, He wishes us to ask:

1st. Because we recognise our poverty.

2nd. We humble ourselves.

3rd. We exercise an act of hope and confidence. *Quia speravit in me.*

—  
The *Our Father* is the greatest of all prayers:

1st. Because of its Author.

2nd. Because of its scope.

3rd. Its universality.

*Our Father.*

He is so on five grounds.

1st. By creation. 2nd. By redemption. 3rd. By regeneration. 4th. By adoption. 5th. By vocation.

—  
Contrast the Old Law and New.

1st. *Timor Domini. Amor Dei.*

2nd. *Sanctum et terribile nomen ejus. Deus charitas est et qui manet.*

3rd. Sinai and its thunders. The sward where Our Lord lectures.

—  
To console us in exile let us look:

1st. To Our Father's Home.

2nd. The Home of the Saints.

3rd. Our future Home.

10. "*Adveniat regnum tuum; fiat voluntas tua, sicut in cælo, et in terrâ;*

11. "*Panem nostrum supersubstantialem da nobis hodiè;*

12. "*Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris;*

13. "*Et ne nos inducas in tentationem, sed libera nos a malo. Amen.*

10. <sup>1</sup>Thy kingdom come. <sup>2</sup>Thy will be done on earth as it is in heaven.

11. <sup>3</sup>Give us this day our supersubstantial bread.

12. <sup>4</sup>And forgive us our debts, as we forgive our debtors.

13. <sup>5</sup>And lead us not into temptation. <sup>6</sup>But deliver us from evil. <sup>7</sup>Amen.

<sup>1</sup>*Thy kingdom come.*—The second petition is generally supposed to refer to the kingdom of God after the Day of Judgment, when all the elect shall be gathered into His home. It has other minor significations, such as His church, His sway in the hearts of the faithful, etc.

<sup>2</sup>*Thy will be done on earth as it is in heaven.*—This is the third petition. In the original it is *as in heaven so on earth*. There are two forms of God's will. His *good will* (beneplaciti) which is always carried out. His *wish* (signi) which may be frustrated. It is by complying with this latter *here*, that we become fit for his kingdom *hereafter*. We prayed for that kingdom, and now pray for the means of getting there.

<sup>3</sup>*Give us this day our supersubstantial bread.*—The fourth petition is to ask for all that we stand in need of, food, raiment, lodging, and only for *the day*, as we may not be alive to-morrow. The word *supersubstantial* is rendered *daily* in S. Luke and this meaning has been adopted by the Church.

<sup>4</sup>*And forgive us our debts as we forgive our debtors.*—*Trespases* is now generally adopted. Both signify "sins." We do not make our forgiveness the measure of God's but we assign it as an appeal to His mercy. Can a man say the Our Father properly, when he is not disposed to forgive? Some say not; but the general opinion is that by praying he will get the grace to forgive, and, seeing his standard, he shall try to reach it.

<sup>5</sup>*And lead us not into temptation.*—There are two kinds of temptation: God's trials, and the deceptions of the devil, the world, and the flesh. We pray not to be too sorely tried in the first, and ask God to take care of us in the second.

<sup>6</sup>*But deliver us from evil.*—Some think this means the evil *one*; but the general opinion is that it refers to temporal evils and the consequences of sin, rather than sin itself.

<sup>7</sup>*Amen.*—This Hebrew word has been adopted in all prayers, though some are of opinion that it did not originally belong to the text, but crept in in process of time.

There are so many books written upon this prayer that it seems superfluous to suggest sermons.

Its being such a perfect summary of all our needs, the whole Gospel may be said in its moral sense, to be nothing more than a commentary upon it.

14. "Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester cœlestis delicta vestra.

15. "Si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.

16. "Cùm autem jejunatis, nolite fieri, sicut hypocritæ, tristes: exterminant enim facies suas ut appareant hominibus jejunantes. Amen dico vobis quia receperunt mercedem suam.

17. "Tu autem, cùm jejunas, unge caput tuum et faciem tuam lava.

18. "Ne videaris hominibus jejunans, sed Patri tuo qui est in abscondito: et Pater tuus, qui videt in abscondito, reddet tibi.

14. For if you forgive men their offences, your heavenly Father will also forgive you your offences.

15. But if you will not forgive men, neither will your Father forgive you your sins.

16. And <sup>1</sup>when you fast, be not, as the hypocrites, sad: for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou appear not fasting to men, but to thy Father, who is in secret; and thy Father, who seeth in secret will reward thee.

Our Lord gives a reason, in two-fold form, in the 14th and 15th verses, for the fifth petition of the Our Father. It looks as if somebody asked for a reason, and he puts it most unmistakably as a condition for our forgiveness, that we should forgive. It does not mean, however, that a man will be forgiven a sin of adultery, for instance, if he forgive a thief for taking his purse. The latter may help him to sorrow, but the correlative propositions must be referred to the same transgression.

<sup>1</sup>When you fast, etc.—He had spoken of the avoiding of vainglory in alms-deeds and prayer. He now speaks of the same with regard to fasting.

The Orientals have great need of bathing and unguents on account of the heat. The Jews were in the habit of washing and anointing themselves except when in mourning. The force of the text is that we should appear cheerful and in our usual garments when fasting, so as not to show the world what we do for God, and thereby lose our reward.

It has been remarked that Puritans and Calvinists are much given to wear and appreciate rueful countenances.

A good discourse might be made here on Our Lord's *quasi* command of fasting. Those who deny the efficacy of fasting are against :

- 1st. The Old Law.
- 2nd. The New Law.
- 3rd. The example and words of Christ.

*Fasting will be rewarded by:*

- 1st. The subjection of passions.
- 2nd. Increase of virtues.
- 3rd. Life eternal.

On the forgiveness of injuries. We must forgive if we want to be saved.

- 1st. To be forgiven ourselves.
- 2nd. To be able to pray.
- 3rd. Lest we stop God's mercy, which would be akin to a blasphemy.

*He who forgives is lauded :*

- 1st. In secular history.
  - 2nd. In sacred history.
  - 3rd. By his neighbours.
- Jesus on the Cross: "Father forgive them, for they know not what they do."

SS. Jerome and Augustine say that the interior joy of having fasted ought to be suppressed. Significant.

19. "Nolite thesaurizare vobis thesauros in terrâ, ubi ærugo et tinea demolitur, et ubi fures effodiunt et furantur :

20. "Thesaurizate autem vobis thesauros in cœlo, ubi neque ærugo neque tinea demolitur, et ubi fures non effodiunt nec furantur.

19. Lay not up <sup>1</sup>for yourselves treasures on earth ; where the rust, and the moth consume, and where thieves dig through, and steal.

20. But lay up for yourselves treasures in heaven ; where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.

21. "Ubi enim est thesaurus tui, ibi est et cor tuum.

22. "Lucerna corporis tui est oculus tuus: si oculus tuus fuerit simplex, totum corpus tuum lucidum erit;

23. "Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est tenebræ sunt, ipsæ tenebræ quantæ erunt?

24. "Nemo potest duobus dominis servire: aut enim unum odio habebit et alterum diliget, aut unum sustinebit et alterum contemnet: non potestis Deo servire et mammonæ.

21. For <sup>2</sup>where thy treasure is, there is thy heart also.

22. The light of thy body is thy eye. If thy eye be simple, thy whole body will be light-some.

23. <sup>2</sup>But if thy eye be evil, thy whole body shall be dark-some. If, therefore, the light that is in thee be darkness, how great will the darkness itself be?

24. <sup>2</sup>No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.

The treasure here spoken of refers primarily to money and the passion of avarice; but it is applied by many to any passion that gains a mastery over a man's heart and sways his actions. Three evil effects are mentioned as its offspring. It is perishable; it darkens the understanding; it renders the perfect service of God impossible.

<sup>1</sup>*For yourselves.*—If you want to make a treasure for yourself and not for spendthrift children or ungrateful heirs; give to the poor and send your money on to heaven before you.

<sup>1</sup>*Where thy treasure is.*—What thou lovest best, as above.

<sup>2</sup>This whole chapter illustrates the necessity of purity of intention in all that we do.

<sup>2</sup>*No man can serve two masters.*—That is if they be independent, contrary, or order incompatible works. Dr. McCarthy, after S. Augustine paraphrases, "For either," etc., thus: "For either he will hate the one (Satan) or love the other (God), or he will hold to the one (Satan) and despise the other (God)." No one can love Satan or money as his master. The despising of God is the neglect of His service and the want of fidelity to Christian duties.

This sentence, "You cannot serve God and mammon," is supposed by commentators to have the force upon the word *serve* in its severest sense.

The plea for charity to the poor may be put thus.

If you want to have your money

1st. Doing good in this life.

2nd. Spreading prayers for yourself.

3rd. Waiting for you in heaven.

Give it to the poor.

A man engrossed by any passion

1st. Does everything for that.

2nd. Loves it above all things.

3rd. Ruins himself either temporally or eternally for its sake.

The World and the Gospel are two masters and have different standards.

People who despise the words of the Gospel are

1st. Either wiser than the Saints ;

2nd. Or blinded by self-interest ;

3rd. Or deaf to the warnings of history.

*Gospel.*

*World.*

To leave all things.

To get all you can.

To deny yourself.

To enjoy yourself.

To seek solitude.

Shine in society.

Love to be despised.

To be admired.

etc.

25. "Ideò dico vobis: Ne solliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini. Nonne anima plùs est quàm esca, et corpus plùs quàm vestimentum ?

26. "Respicite volatilia cœli, quoniam non serunt neque metunt, neque congregant in horrea, et Pater vester cœlestis pascit illa: nonne vos magis pluris estis illis ?

27. "Quis autem vestrùm, cogitans, potest adjicere ad staturam suam cubitum unum ?

25. Therefore I say to you, 'be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment ?

26. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they ?

27. And which of you, by thinking, 'can add to his stature one cubit ?

28. "Et de vestimento quid solliciti estis? Considerate lilia agri quomodo crescunt: non laborant neque nent:

29. "Dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis.

30. "Si autem fœnum agri, quod hodiè est et cràs in clibanum mittitur, DEUS sic vestit, quantum magis vos, modicæ fidei?

31. "Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur?

32. "Hæc enim omnia gentes inquirunt. Scit enim Pater vester quia his omnibus indigetis.

28. And for raiment why are you solicitous? Consider <sup>the</sup> lilies of the field, how they grow: they labour not, neither do they spin.

29. And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these.

30. Now, if God so clothe the <sup>grass</sup> of the field, which to-day is, and to-morrow is cast into the oven; how much more you, O ye of little faith?

31. Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32. For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

This portion of the Sermon on the Mount is directed towards producing in the minds of Our Lord's hearers a trust in Providence. He began, in the prayer, by teaching them to call Him Father and He shows by seven appropriate arguments how befitting the title is. The arguments are:— 1st. "*Is not the life,*" etc. 2nd. "*Behold the birds.*" 3rd. "*And which of you by taking thought.*" 4th. "*Consider the lilies of the field.*" 5th. "*After all these things the heathens seek.*" 6th. "*Your Father knoweth.*" 7th. "*Enough for the day.*"

<sup>1</sup>*Be not solicitous.*—Several attempts have been made to convey the meaning of the original into English; *anxious* is the latest. It does not forbid foresight and thrift, for these are included in the law of labour; but, too much anxiety regarding the affairs of human life is detrimental to trust in God. If God gave the life *gratis*; *a fortiori* all the rest.

<sup>2</sup>*Can add one cubit.*—Some moderns have *can add one span to his life*—thus Lingard and most Protestants. The ancients are for the measure of the body. It is a strong figure intended to force a practical conclusion.



<sup>3</sup>*The lilies of the field.*—Commentators differ about the nature of this lily. Some say it is remarkable in Palestine for the beauty and variety of its various hues—some lay stress upon its simplicity. The comparison with Solomon in all his glory agrees with both interpretations, but the application must be different.

<sup>4</sup>*Grass.*—Withered grass and flowers are used for fuel in the East.

Perfection is preached here ; and many religious men have kept to the letter of this portion of the Sermon.

*Solicitude is hurtful.*

1st. Because it disturbs the mind.

2nd. It gives too much to our efforts and too little to God.

3rd. Often defeats its object.

*Providence for Birds.*

1st. The instinct God gives them.

2nd. Their patience in hatching.

3rd. Their care of their young.

This figure might with great profit be applied to parents and guardians.

Your height is not your own gift and therefore do not despise small people.

*Vanity in Dress is a great evil.*

1st. It wastes money and robs the poor.

2nd. Evil courses are adopted to secure dress.

3rd. Physical evils are caused to the body by tight-lacing, tall shoes, and immodest garments.

*Fashions of the world also.*

1st. Engender vanity.

2nd. Induce others to sin.

3rd. Cause temporal and eternal death.

*God likes to be looked upon as a Father.*

1st. In necessity.

2nd. In difficulties.

3rd. In our efforts.

33. "Quærite ergò primum regnum DEI et justitiam ejus, et hæc omnia adjicientur vobis.

33. <sup>1</sup>Seek ye, therefore, first the kingdom of God, and his justice; and all these things shall be added unto you.<sup>2</sup>

34. "Nolite ergo solliciti esse in crastinum: crastinus enim dies sollicitus erit sibi ipsi: sufficit diei malitia sua.

34. <sup>3</sup>Be not, therefore, solicitous for to-morrow: for the morrow will be solicitous for itself. <sup>4</sup>Sufficient for the day is the evil thereof.

This seems a reiteration of the main points of the discourse. He wishes to wean worldly people from thoughts of the world and wants to fix them on heavenly things. He made us ask in His Prayer for the coming of His Kingdom before we asked for grace to prepare ourselves therefor. He does the same thing here.

<sup>1</sup>*Seek ye, therefore, first, etc.*,—This may mean an exhortation to all non-Catholics to seek for His kingdom upon earth; or it may mean, as commonly understood, place the *one thing necessary* before you as the object of your existence and then *His justice*. His justice then would be the practice of those virtues which a religious state, for example, requires. It is not enough to enter religion nor to begin a good Christian life unless we practise the virtues which are enjoined in them.

<sup>2</sup>There is a promise that all our temporal needs will be supplied. No Religious Order ever found these words to fail. The more abject the poverty observed, the more plentiful has Providence supplied necessities. He has not promised luxuries.

<sup>3</sup>*Be not solicitous.*—The caring for to-morrow does not lighten the cares of to-day and what is the use then of putting them on.

<sup>4</sup>*Sufficient for the day.*—Why trouble yourself about future likelihoods, when they may never come? Our Lord wishes us to be indifferent about future contingencies, but to do our day's duty diligently. In this latter is included making a decent provision for sickness and misfortune.

Holy indifference is a virtue difficult of attainment.

1st. Because it is like carelessness.

2nd. It may engender want of zeal or laziness.

3rd. It may come to be a sin of tempting God.

*In medio stat virtus* is particularly true here.

This portion of the Sermon is generally supposed to concern religious, or those who follow the counsels.

1st. They should do their work to-day and not mind the morrow.

2nd. Be indifferent about their food and clothing even.

3rd. Be thankful even when suffering want or privation.

## CHAPTER VII.

1. "Nolite judicare, ut non judicemini.

2. "In quo enim iudicio iudicaveritis iudicabimini, et in quâ mensurâ mensi fueritis remetietur vobis.

3. "Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?

4. "Aut quomodò dicis fratri tuo: *Sine ejiciam festucam de oculo tuo*: et ecce trabs est in oculo tuo?

5. "Hypocrita, ejice primùm trabem de oculo tuo, et tunc videbis ejicere festucam de oculo fratris tui.

6. "Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos, ne fortè conculcent eas pedibus suis, et conversi dirumpant vos.

1. Judge not, that you may not be judged.

2. 'For with what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again.

3. And why seest thou a mote in thy brother's eye, and seest not a beam in thy own eye?

4. Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

5. Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6. 'Give not that which is holy to dogs: neither cast ye your pearls before swine; lest they trample them under their feet, and, turning upon you, tear you.

These verses, like the rest of the Sermon, preach perfection. The charity which Jesus Christ showed upon the Cross when He asked His Father to forgive, and He Himself excused, the crime of His executioners, was the perfection of paternal charity. Here He shows us the evils of rash judgments. Some texts have *condemn not*, but this is not warranted. No one ought to judge his neighbour unless driven thereto by duty or by his office. To do so is to arrogate God's office as judge of the living and the dead. Yet

there is nothing so common in the world as the ease with which we condemn the faults of our neighbours, and

“Compound for sins we are inclined to,  
By damning those we have no mind to.”

<sup>1</sup>*For with what judgment.*—It does not mean that God will judge us rashly, if we judge others so. He cannot do that, but He will judge us severely and without mercy. If, however, we overlook things and judge mercifully, God will extend His mercy towards us.

The third and fourth verses give us a fine picture of human nature. Generally speaking, those who are most steeped in vice are hardest on their erring brethren. Converted sinners too, are more severe than those who have never sinned. Fault-finders have few friends.

<sup>2</sup>*Give not that which is holy.*—The figures here seem to be aphorisms. The connection between this and the foregoing seems to be : It is sometimes necessary to correct people by showing them good example, rather than by severely rebuking. Good example is, however, thrown away upon those who are so hardened as to sneer at anything like sanctity. *Disciplina arcæni* came from this text.

Rash judgments are to be condemned because :

- 1st. No one knows another's mind.
- 2nd. Apparent evil may be real good.
- 3rd. Another's sin does not justify mine.

*Rash judgments*

- 1st. Do irreparable harm if uttered; dirt will stick.
- 2nd. Harm to the utterer before God.
- 3rd. If judged so, who could stand it?

Prattlers are those who:

- 1st. Go about looking for scandalous tales.
- 2nd. Then go hawking them with additions.
- 3rd. Become dreaded by their own friends.

*Throwing pearls before swine.*

- 1st. Preaching fine theology to rustics, showing off your learning.
- 2nd. Talking of contemplative saints to voluptuaries.
- 3rd. Preaching disinterestedness to misers.

7. "Petite, et dabitur vobis; quærite, et invenietis, pulsate, et aperietur vobis.

8. "Omnis enim qui petit accipit, et qui quærit invenit, et pulsanti aperietur.

9. "Aut quis est ex vobis homo quem si petierit filius suus panem, numquid lapidem porriget ei?

10. "Aut si piscem petierit, numquid serpentem porriget ei.

11. "Si ergò vos, cùm sitis mali, nòstis, bona data dare filiis vestris, quantò magis Pater vester qui in cœlis est dabit bona petentibus se?

12. "Omnia ergò quæcumque vultis ut faciant vobis homines, et vos facite illis. Hæc est enim lex et prophetæ.

7. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8. <sup>1</sup>For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9. Or <sup>2</sup>what man is there among you, of whom if his son ask bread, will he reach him a stone?

10. Or if he ask a fish, will he reach him a serpent.

11. If you, then, <sup>3</sup>being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that ask him?

12. <sup>4</sup>All things, therefore, whatsoever you would that men should do to you, do you also to them: for this is the law and the prophets.

Some writers assign grades of difference between "ask," "seek," and "knock," and others say they are meant to convey the great truth of the necessity of fervent, earnest, and constant prayer, with its proper conditions. Some connect this passage with the Lord's Prayer, and some think it in its place; as if a question were asked: "How can a man be able to do those perfect things You have spoken of?" and he were answered: "ask, and you shall receive grace."

<sup>1</sup>*For every one that asketh, receiveth, etc.*—Our Lord promises to grant our petitions unconditionally it would seem. And there is no doubt of good things for heaven.

<sup>2</sup>*What man is there, etc.*—Here he shows that God is a Father, and acts as such with us. We often (inverting the proposition) ask for a scorpion, thinking it a fish, and God gives the fish instead.

*'Being evil.*—May mean imperfect or sinful, but not evilly disposed.

*'All things therefore.*—Our Lord (as on many other occasions) uses, with approval, a proverb already existing, and very well known to His hearers. It contains the essence of justice, and even the mercy He has been preaching.

*On Prayer.*

It is necessary.

1st. Our poverty—not even a good thought of ourselves.

2nd. Our enemies—in high places.

3rd. Certain graces cannot otherwise be had, *e.g.* final perseverance.

Prayer should be:

1st. Humble.

2nd. Fervent. Attentive.

3rd. Persevering.

When God refuses our petition it is:

1st. That we may spend more time in His company.

2nd. That we may appreciate it when we get it.

3rd. Lest it might injure us.

13. "Intrate per angustam portam, quia lata porta et spatiosa via est quæ ducit ad perditionem, et multi sunt qui intrans eam.

There are two kinds of prayer: Mental and Oral.

Mental prayer is made in silence, exercising:

1st. The memory.

2nd. The understanding, and

3rd. The will upon some truth of religion.

Contemplation is a higher and purer form of this prayer.

*Public Oral Prayer.*

The Office, etc., should be said:—

1st. With intention.

2nd. With attention of mind and body. Posture.

3rd. With exactitude in pronunciation, tone and manner.

Private oral prayer may be said quickly or slowly according to the devotion of each.

13. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction; and many there are who enter by it.

14. "Quàm angusta porta et arcta via est quæ ducit ad vitam! et pauci sunt qui inveniunt eam!

15. "Attendite à falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.

16. "A fructibus eorum cognoscetis, eos. Numquid colligunt de spinis uvas, aut de tribulis ficus?

17. "Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit.

18. "Non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere.

19. "Omnis arbor quæ non facit fructum bonum excidetur et in ignem mittetur.

20. "Igitur ex fructibus eorum cognoscetis eos.

14. <sup>1</sup>How narrow is the gate, and strait is the way, which leadeth to life; and few there are who find it!

15. <sup>2</sup>Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

16. <sup>3</sup>By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit.

19. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20. <sup>4</sup>Wherefore, by their fruits you shall know them.

This portion of the sermon seems like an answer to an objection. Who can get to heaven? The exhortation plainly turns the attention towards those teachers who would widen the door of heaven and give admission to violators of God's law.

<sup>1</sup>*How narrow.*—This is the common rendering, *For* instead of *how*, would spoil the effect, as Our Lord seems to look at the gate in spirit, and foresee those who would enter. Doctors dilate here upon the small number of the elect.

<sup>2</sup>*Beware of false prophets.*—Prophets are taken here in a peculiar acceptance; namely, teachers who pretend to have an *extraordinary* mission, "*come to you*" without being sent.

<sup>3</sup>*By their fruits you shall know them.*—Some confine these fruits to the nature and tendency of their teaching, and some confine them to the conduct or deeds of the false prophets. Perhaps it would be better to extend them to both, after a proper distinction. An *extraordinary* teacher

should prove his mission by great holiness of life and miracles. An ordinary teacher need only teach what he has been ordered. Our Lord told the Jews to follow the teaching of the Scribes and Pharisees, because they sat in the chair of Moses, but not to imitate their actions. One who is secretly sinful may teach the truth, and one who is very holy but ignorant may utter a heresy. Similes do not always run on four feet. Hypocrites are sure to be unmasked sooner or later.

*Wherefore, etc.*—This is the test. Doctrines which relax this sermon, do away with chastity, with authority, and good works, are certainly of an evil tree.

The way to heaven is the way of the Cross and mortification.

- 1st. It was Our Lord's way.
- 2nd. The way He taught.
- 3rd. The way of the Saints.

False prophets are known by:

- 1st. Pretensions to great sanctity. Jansenists, etc.
- 2nd. Reforming all except themselves.
- 3rd. Leading many astray and ending badly.

The fruits of a good tree are:

- 1st. Charity and union.
- 2nd. Peace and comfort of soul.
- 3rd. Faith and modesty.

The evil tree shall be cut down. The tree here means the false prophet.

- 1st. In his own shameful life and evil death.
- 2nd. In the splitting up of his followers.
- 3rd. In the decay of his teaching. Reformation, Schism, Mahometanism.

21. "Non omnis qui dicit mihi *Domine, Domine*, intrabit in regnum cœlorum; sed qui facit voluntatem Patris mei qui in cœlis est, ipse intrabit in regnum cœlorum.

21. 'Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.



22. "Multi dicent mihi in illâ die: *Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo dæmonia eiecimus, et in nomine tuo virtutes multas fecimus?*

23. "Et tunc confitebor illis quia *Nunquàm novi vos: discedite à me, qui operamini iniquitatem.*

22. "Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name?

23. And then will I profess unto them: I never knew you: depart from me, you that work iniquity.

As one with an *extraordinary* mission must prove the same by working wonders, still working wonders is not enough without holiness of life. Exterior holiness may be useful for edifying the Church; but, interior holiness is necessary for one's own Salvation.

<sup>1</sup>*Not every one that saith to me Lord, Lord.*—In this there is conveyed a lesson which nearly all modern heretics completely overlook or explain away. They have put away the Sacrifice of the Mass and filled their temples with singing Lord, Lord, eternally. They have put good works out of society and denied miracles. This is not enough. The will of the Father, in unity of faith and practice of virtue, is necessary for Salvation.

<sup>2</sup>*Many will say to me in that day.*—The Day of Judgment, when the sheep shall be separated from the goats by their doing or omitting works of mercy and charity.

Two conclusions perfectly consistent with Catholic theology are drawn from these terrible verses:—1st. That people in sin can and do work miracles. 2nd. That some who wrought miracles and did wonders will be lost.

Our Lord does not manifest His displeasure towards them until the Day of Judgment—particular or general as the case may be—when He repudiates them. He does not *know* them as friends but as enemies.

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*On Sanctimoniousness.*

1st. Apt to degenerate into cant.

2nd. It is generally meaningless.

Desire of miracles personally is dangerous.

1st. Because, if granted: It may puff up.

3rd. Familiarity with sacred things brings contempt.

2nd. Makes us imagine ourselves holy.

3rd. Gives us more to account for *querite charismata meliora*.

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*Condemned in various places.*

1st. Much speaking.

2nd. Empty babbling.

3rd. Vain repetitions and here especially.

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If not granted may cause:

1st. Disappointment. 2nd. Want of faith, and 3rd. Want of hope or charity.

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Miracles are useful to:

1st. Edify the faithful.

2nd. Prove the Church's doctrines, and

3rd. The sanctity of her children.

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24. "Omnis ergò qui audit verba mea hæc, et facit ea, assimilabitur viro sapienti qui ædificavit domum suam suprà petram :

25. "Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit: fundata enim erat super petram.

26. "Et omnis qui audit verba mea hæc, et non facit ea, similis erit viro stulto qui ædificavit domum suam super arenam :

27. "Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit, et fuit ruina illius magna."

24. Therefore, <sup>1</sup>whosoever heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock.

25. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded upon a rock.

26. And every one that heareth these my words, <sup>2</sup>and doeth them not, shall be like a foolish man, who built his house upon the sand.

27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell; and <sup>3</sup>great was the fall thereof.

Scarcely any portion of the Sermon on the Mount has given such scope for fanciful interpretations of the allegorical kind as these verses in the form of an epilogue or peroration.

<sup>1</sup>*Whosoever heareth and doeth.*—This is first to be applied to one who lays a solid foundation for a life of sanctity. He takes the whole sermon literally, gives up the world and all its pleasures, goes into a cloister and gives every single moment of his life to the practice of virtue, and the observing of every jot and tittle of His holy rule. This is the real wise man.

Others transfer the meaning to the Church founded on a rock, against which the rain from above, floods from below, and winds from every point of the compass, have beaten and will beat in vain.

<sup>2</sup>*And doeth them not.*—What about the man who will neither hear the words nor do them? His case must be dealt with on other principles altogether. Our Lord here was applying His words to His *hearers*, for that is the business of a peroration. The man then who *doeth them not*, and has heard and preached and practised them for a while, if he do not continue, is likely to fall.

<sup>3</sup>*Great was the fall thereof*, is applied by nearly all interpreters to eternal damnation. Is not the fall of a prominent good man in this world very terrible? Does he not go down very low? *Corruptio optimi pessima*. Who so mean and degraded?

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*Solid piety is founded.*

- 1st. On the right faith.
- 2nd. On the practice of virtue.
- 3rd. On persevering amid trials and difficulties.

*Slender piety is founded.*

- 1st. On sentimentality.
  - 2nd. On taste or fancy.
  - 3rd. On respectability or gentility.
- Sand, sand, sand.
- 

28. Et factum est, cūm consummasset JESUS verba hæc, admirabantur turbæ super doctrinā ejus.

29. Erat enim docens eos sicut potestatem habens, et non sicut scribæ eorum et pharisæi.

28. And it came to pass, when Jesus had fully ended these words, the people were in admiration at his doctrine.

29. For <sup>1</sup>he was teaching them as one having authority, and not as their Scribes and Pharisees.

Some, like Maldonatus, who think this Sermon composed of detached pieces, delivered here and there, but put together by the Evangelist, explain the conclusion by the next verse.

It is plain from verse 28 that the people were listening to Him as well as His chosen ones. The greater portion of the sermon has reference to those who practise the counsels of perfection, and therefore, could not have a practical effect upon a crowd say some, therefore it was addressed only to the Apostles. But what force is there in this sort of reasoning? Are not the people to hear ever of high morality? Are not there latent vocations in a multitude who decide upon their course of life by listening to such sermons? Need a priest be always talking about mortal sin and damnation? The most sensible view is that He preached before a great multitude with His twelve around Him, just as deacons and clergy are stationed nearest to a pulpit.

<sup>1</sup>*He was teaching as one having authority.*—This is the one great centre of His teaching. He asserted His power. He spoke not like the law-givers or prophets of old, "thus saith the Lord," nor as the Scribes and Pharisees with their *targum* and *talmud* glosses, drivelling into puerilities; no, He spoke thus: "But I say unto you."

This authority was manifested in His mien, His manner and the superior wisdom of His utterances. The people were struck wonderfully (that is the force of the Greek word) with Himself and His teaching. When He confirmed His teachings, as we shall see in the next chapter, by miracles, then did He convince indeed.

Jesus did not preach for admiration but he got it. To do so is:

- 1st. To debase one's office.
- 2nd. To degrade God's word.
- 3rd. To get one's reward here, like the Pharisees giving alms.

Authority is the basis of truth. Because:

- 1st. It is so laid down by Our Lord.
- 2nd. Because man unaided alway errs in philosophy, *a fortiori* in theology.
- 3rd. Teaching of the Church. Does not reason. *Anathema sit.*

## CHAPTER VIII.

*Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others ; he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.*

1. Cùm autem descendisset de monte, secutæ sunt eum turbæ multæ.

2. Et ecce leprosus veniens adorabat eum, dicens: "Domine, si vis potes me mundare."

3. Et extendens JESUS manum, tetigit eum dicens: "Volo, mundare." Et confestim mundata est lepra ejus.

4. Et ait illi JESUS: "Vide nemini dixeris ; sed vade, ostende te sacerdoti, et offer munus quod præcepit Moyses in testimonium illis."

1. And when he was come down from the mountain, great multitudes followed him :

2. And behold, <sup>1</sup>a leper coming, <sup>2</sup>adored him, saying: Lord, if thou wilt, thou canst make me clean.

3. And Jesus, stretching forth his hand, <sup>3</sup>touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed.

4. And Jesus said to him: <sup>4</sup>See thou tell no man: but go, <sup>5</sup>show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

The Sermon on the Mount was delivered in the second year of Christ's ministry. He was well known throughout Judea before this, and had called the twelve. This miracle is supposed to be the same as that recorded in S. Mark i. 40, and in S. Luke v. 12. It is not necessary to identify them, as Our Lord performed several miracles perfectly alike ; and, if He cured one leper the report of His curative power must come to others, and thus all lepers would flock to Him.

<sup>1</sup>*A leper.*—In the Thirteenth and Fourteenth chapters of Leviticus, long ceremonies are given minutely with regard to leprosy. It was a very dangerous cutaneous disease, and prevalent among those Jews who were of un-

tidy and slovenly habits. All are not agreed as to whether it was infectious or not by *touch*; but the general opinion is that it was infectious by inhaling air polluted by its presence. Hence lepers were sent out of society and dwelt in deserts.

<sup>3</sup>*Adored Him.*—This is believed to have been divine worship or *latría*. Our Lord's divinity was already believed in by many. The leper said *Lord if thou wilt thou canst*; recognising divine power dependent on the will. Our Lord's answer: "*I will. Be thou made clean,*" accepts the worship and rewards the faith.

<sup>3</sup>*Touched Him.*—Some commentators defend Our Lord's violation of the Mosaic law. *Finis legis non cadit sub lege*. There was no danger of infection. A priest anoints a man in smallpox or typhus when he knows very well he is not in danger. The law did not oblige.

<sup>4</sup>*See thou tell no man.*—This was a very common caution given by Our Lord, and nearly always unheeded by the grateful creatures who published His beneficence. It may be put down to modest humility.

<sup>5</sup>*Show thyself . . . . . testimony.*—He causes him to observe the law. The testimony was for the priests, and some say for the people. Lingard suggests his getting a certificate of cleanness.

*Great multitudes followed Him.*

- 1st. Attracted by His sanctity.
- 2nd. Trying to sanctify themselves.
- 3rd. To see the wonders He wrought.

*Our Lord's Divinity.*

- 1st. Requires special faith.
- 2nd. This faith must be active.
- 3rd. It must produce proper effects, charity and good works.

*Our Lord's Kindness.*

- 1st. He stretches out His hand to welcome.
- 2nd. He touches, in gentleness.
- 3rd. He cures perfectly and instantaneously.

*Example and Teaching.*

- 1st. Shows humility—"Tell no man."
- 2nd. Obedience—"Show thyself."
- 3rd. Gratitude—"Offer the gift."

Leprosy is a figure of sin also.

5. Cùm autem introisset Capharnaum, accessit ad eum centurio, rogans eum.

6. Et dicens: "Domine, puer meus jacet in domo paralyticus, et malè torquetur."

7. Et ait illi Jesus: "Ego veniam et curabo eum."

8. Et respondens centurio, ait: "Domine, non sum dignus ut intres sub tectum meum, sed tantùm dic verbo, et sanabitur puer meus.

9. "Nàm et ego homo sum sub potestate constitutus, habens sub me milites; et dico huic *Vade*, et vadit; et alii *Veni*, et venit; et servo meo *Fac hoc*, et facit."

5. And when he had entered into Capharnaum, there came to him <sup>1</sup>a centurion, beseeching him,

6. And saying: Lord, my <sup>2</sup>servant lieth at home sick of the palsy, and is grievously tormented.

7. And Jesus said to him: "I will come and heal him.

8. And the centurion making answer, said: "Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, "Do this, and he doeth it.

The early Fathers and the great majority of commentators consider this miracle the same as that mentioned in S. Luke vii. They vary in their modes of reconciling the two narratives. In Luke the Centurion sends a deputation who speak partly in his name and partly in their own. He is then supposed to meet Our Lord near his house and utter the *Domine non sum dignus*. The few who consider the two accounts to apply to different miracles obviate this trouble. It is divided here for the convenience of following the usual mode of explication which has been adopted.

<sup>1</sup>*A Centurion*, was a sort of captain who had one hundred men under his command in the Roman army, and there were sixty of them in each legion (which mostly consisted of six thousand men). That he was a Gentile is gathered from the fact that there is no record of such an office being given to a Jew, and from the context also.

<sup>2</sup>*Servant*.—It is *boy* in Greek, but with them as among the Irish a

man-servant was always called *a boy*. The sickness, paralysis, does not seem generally painful, but there are various kinds, some accompanied with convulsions.

*‘I will come.*—Jesus promises to come, and, according to many, did set out and come near the house.

*‘Lord, I am not worthy.*—Whence his unworthiness? Some say he uttered the words through politeness, as much as to say: “this is too great an honour.” Some say it was his sense of contempt the Jews had for all pagans which Our Lord was surmounting. Some say his humility, and none remark that perhaps there was some secret fault, or want of due discharge of his duty. Such an inference is not foreign to his account of himself.

*‘Do this and he doeth it.*—All admire the faith he showed in Our Lord. “If I can command my soldiers and am obeyed, *a fortiori* you can command the elements, diseases and forces of nature, and be obeyed even more exactly.” This is the import of his words in verse 9.

The history of this Centurion from tradition is peculiar. He is supposed to be Cornelius, and to have preached the Gospel afterwards in Spain.

He was a good man evidently.

This seems the first request for a miracle from the Gentiles, as if their first petition for the faith.

*Answer.*

- 1st. I will come.
- 2nd. I will heal.
- 3rd. Astonishment.

*Humility the foundation of high perfection.*

- 1st. Sense of our own nothingness.
- 2nd. The need of depending on God.
- 3rd. Confidence so inspired sure to obtain assistance.

Contrast Centurion with moderns like him.

- 1st. They are mostly proud.
- 2nd. They look down upon their servants and men.
- 3rd. They generally care little about sacred things.

10. Audiens autem JESUS, miratus est, et sequentibus se dixit: “Amen dico vobis, non inveni tantam fidem in Israel.

10. And Jesus, hearing this, wondered, and said to those that followed him: “Amen I say to you, <sup>1</sup>I have not found so great faith in Israel.



11. "Dico autem vobis quod multi ab Oriente et Occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno cœlorum ;

12. "Filii autem regni ejicientur in tenebras exteriores : ibi erit fletus et stridor dentium."

13. Et dixit JESUS Centurioni : "Vade, et sicut credidisti fiat tibi." Et sanatus est puer in illâ horâ.

11. And I say unto you, that many shall come from the east and the west, and <sup>2</sup>shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven :

12. But <sup>4</sup>the children of the kingdom shall be cast out into exterior darkness : there shall be <sup>6</sup>weeping and gnashing of teeth.

13. And Jesus said to the centurion : <sup>9</sup>Go ; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Jesus marvelled or seemed surprised at this evidence of faith in a Gentile. He knew things in three ways ; by vision, by infusion, and by experience. His experimental knowledge though foreseen, was still new when it came, like that of a man who foretells an eclipse and then sees it. He lauds the faith of the Centurion, contrasts it with the coldness of the Jews, to those about him he does so, and then foretells the consequences. Afterwards he performs the miracle. *Says by a word.* *Dic verbo* not *verbum* (so also in the Greek) is the expression of the Centurion and "*ipse dixit et factum est*," and, as in the creation, his will *per verbum* was immediately accomplished, the distance notwithstanding.

<sup>1</sup>*Amen I say to you.*—Amen in the beginning of a sentence is different from the same word at the end of one. It is a strong form of assertion equivalent to the English *truly, verily, indeed, in point of fact*. It may surprise you to hear it, but *so it is*, is about the nearest phrase ; hence our Rheims translators did well in keeping the Hebrew word.

<sup>2</sup>*I have not found so great faith in Israel.*—Israel here means the crowds which follow Him, according to all interpreters, and does not include Abraham and obvious exceptions. *Such*, if we look to the Centurion's opportunities, may have a meaning which renders the sentence absolute.

<sup>3</sup>*Shall sit down* (Greek *recline*) as at a banquet, *i.e.*, be admitted to the company of the Patriarchs.

<sup>4</sup>*The children of the Kingdom.*—This is taken to mean the Jews. It may also mean Christians born in the faith who do not use their gifts

as they ought, and will have to give way to converts from the four points of the compass.

<sup>5</sup>*Weeping and gnashing of teeth.*—Some have concluded from these words that there shall be extreme cold in parts of hell. Soldiers when flogged keep a ball of lead in their mouths to gnaw lest they might destroy their teeth. Teeth are gnashed without cold. Weeping then may signify the pain of loss, and the other the pain of sense. It is, however, but a usual expression for hell's torments. The exterior darkness is taken from the well-lit banquet hall as contrasted with the dense darkness outside.

<sup>6</sup>*Go;* is the Hebrew form of granting a request. *At the same hour* could be better translated *at that instant*.

A conversion is a wonder.

1st. Because the convert may have been a persecutor.

2nd. Because he may have had no opportunity.

3rd. The thorough and perfect change to love what he once hated, etc. Instances are not wanting.

Catholics who neglect their faith and its practice are :

1st. Worse than pagans, because these never knew it.

2nd. Worse than Jews, because these believe and practise something.

3rd. Worse than heretics, because these half-believe and act up to that.

14. Et cùm venisset JESUS in domum Petri, vidit socrum ejus jacentem et febricitantem :

15. Et tetigit manum ejus, et dimisit eam febris, et surrexit et ministrabat eis.

16. Vespere autem facto, obtulerunt ei multos dæmonia habentes: et ejiciebat spiritus verbo, et omnes malè habentes curavit :

17. Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem : *Ipse infirmitates nostras accepit, et ægrota-tiones nostras portavit.*

14. And when Jesus was come into <sup>1</sup>Peter's house, he saw his mother-in-law lying, and sick of a fever :

15. And <sup>2</sup>he touched her hand, and the fever left her; and she arose and ministered to them.

16. And when evening was come, they brought to him many that were <sup>3</sup>possessed with devils: and he cast out the spirit with *his* word: and all that were sick he healed :

17. That it might be fulfilled, which was spoken by the prophet Isaias, saying: 'He took our infirmities, and bore our diseases.

Chronology would require that from verse 14 of this chapter, to the end of the 9th chapter should be written, as it happened, before the Sermon on the Mount. S. Matthew changed the order of events and grouped the miracles of Capharnaum and its neighbourhood together. One of the events recorded is his own vocation, which certainly happened before the Sermon. The place, in point of time, for this portion of the Gospel would be after the 22nd verse of chapter iv.

<sup>1</sup>*Peter's house.*—Commentators raise a discussion about this. If Peter left all things, as he said he did, how did he keep his house? It would seem rather a childish matter, did not some take it up seriously. The house he lived once in might still be called his, as he left it to his wife and her mother. He was of Bethsaida. Might he not own two houses? Besides, Bethsaida was very near Capharnaum, and that they would all adjourn there for some refreshment, was the most natural thing in the world. Peter did not seem to know that his mother-in-law was ill. We do not read in the Gospels, of any other Apostle having been married. If they were, they left all things, and must have left their wives of course.

<sup>2</sup>*He touched her hand.*—Our Lord touched most of those He cured, or they touched Him. Even the touch of His garment healed. Some say this was done to show the power and virtue of His sacred Humanity.

<sup>3</sup>A good many seem to have been possessed by the devil in the time of Our Lord, and in the earlier ages of the Church. Possession or obsession is not so common now.

<sup>4</sup>*He took our infirmities.*—Commentators dispute about the sense in which Isaiah, liii. 4, uses these words. S. Matthew had a right to quote them in whatever sense he pleased, even the *accommodatitius*.

Our Lord's miracles manifest His divinity by the power which is used, and His humanity in its most agreeable aspect. This miracle is:

- 1st. For a dear friend, Peter.
- 2nd. In a kindly gentle manner, *touch*.
- 3rd. So perfect that she ministered unto them.

Possession by the devil comes from:

- 1st. Sin and continuance therein.
- 2nd. Sheer invocation or desire.
- 3rd. As a punishment from God.

Some of the signs are:

- 1st. To speak correctly languages never learnt.

This ministering shows :

1st. Gratitude.

2nd. Activity, and

3rd. Satisfaction in her work.

2nd. To give correct information regarding distant events.

3rd. To reveal the hidden or secret faults of others ; thefts, etc.

Many of these signs appear in modern Spiritualism.

18. Videns autem JESUS turbas multas circùm se, jussit ire trans fretum.

19. Et accedens unus scriba, ait illi : "Magister, sequar te quocumquè ieris."

20. Et dicit ei JESUS : "Vulpes foveas habent, et volucres cœli nidos: Filius autem Hominis non habet ubi caput reclinet."

21. Alius autem de discipulis ejus ait illi : "Domine, permittè me primùm ire et sepelire patrem meum."

22. JESUS autem ait illi : "Sequere me, et dimitte mortuos sepelire mortuos suos."

18. And Jesus, seeing great multitudes about him, gave orders to pass over <sup>1</sup>the water.

19. And <sup>2</sup>a certain Scribe came, and said to him: Master, I will follow thee whithersoever thou shalt go.

20. And Jesus saith to him: The foxes have holes, and the birds of the air nests: but <sup>3</sup>the Son of man hath not where to lay his head.

21. And another of his disciples said to him: Lord permit me first to go and bury my father.

22. But Jesus said to him: Follow me, and <sup>4</sup>let the dead bury their dead.

This passing the sea across to the desert is supposed by many not to have happened, in point of time, immediately after the cure of Peter's mother-in-law. There are sound reasons for this supposition, inasmuch as she was cured towards the evening of a Sabbath day, and after sunset the multitudes came to get the same blessing. Those who think S. Matthew's order right (and they are the majority) must suppose that He crossed that very night. His falling asleep in the boat favours this view. The matter is not of very great importance.

<sup>1</sup>The water of the Sea of Galilee.—He passed in order to avoid the crowds. He had done His work amongst them, preached to them, and

cured them, and He did not choose to wait and listen to their praises and glorifications.

<sup>2</sup>*A certain Scribe.*—The Scribes and Pharisees were no favourites of Our Lord's, yet here is one offering himself. Commentators are sorely exercised as to the reason of Our Lord's remark: "The foxes have holes," etc., and guess that the Scribe had not good motives, and stopped away. These are very curious speculations. So far as the Scripture goes, it only shows that Our Lord was very poor indeed, and held out no worldly hopes to his followers. We cannot gather from it whether the Scribe stayed behind, or followed. Many followed Our Lord who were not Apostles. To give to the poor man low motives is not quite charitable.

<sup>3</sup>*The Son of Man.*—This expression is an old Scriptural one. It seems that He, having given so many proofs of His divinity, had to recall the attention of the crowd to the fact that He was human. This seems the simplest explanation of the expression. There are sixteen or seventeen others in the various books which have been written.

<sup>4</sup>*Let the dead bury their dead.*—Such a thing as a work of mercy towards one's relations, must be omitted for the higher work, when God calls one thereto. "Knew ye not," etc.

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Respectability not a vocation:

1st. Because it may have too much of the world.

2nd. Because it may value its sacrifice.

3rd. Because it may tone down the Gospel.

Detachment from relations important to ecclesiastics proved from:

1st. The scandals of nepotism.

2nd. Detriment to a ministry done seemingly for lucre.

3rd. A rich priest dead, and relations fighting over his grave.

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23. Et ascendente eo in naviculam, secuti sunt eum discipuli ejus.

24. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse verò dormiebat.

25. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes: "Domine, salva nos, perimus!"

23. And when he entered into the ship, his disciples followed him.

24. And behold, a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep.

25. And his disciples came to him, and awaked him, saying: Lord, save us, we perish.

26. Et dicit eis Jēsus: "Quid timidi estis, modicæ fidei?" Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna.

27. Porrò homines mirati sunt, dicentes: "Qualis est hic, quia venti et mare obediunt ei?"

26. And Jesus saith to them: Why are ye fearful, <sup>1</sup>O ye of little faith? Then rising up, he commanded the winds and the sea, and <sup>4</sup>there came a great calm.

27. But <sup>5</sup>the men wondered, saying: Who is this, for even the winds and the sea obey him?

This beautiful miracle has many circumstances to enhance its value. If we take the usual order of events the Apostles had not been long called—at least the college of twelve was not long filled—and as tempests were to assail them in future, they were to learn that nothing could hurt them whilst He was with them, even though He slept and seemed to forget them. Many boats crossed over with them and the occupants all saw the miracle. There are two universal applications of it figuratively: one to the soul of a servant of God suffering from temptations, and the other to the Church suffering from persecutions.

<sup>1</sup>*His disciples followed Him.*—His own twelve very likely went with Him into the same boat—at least enough to man it—and the others in boats of their own, or hired ones.

<sup>2</sup>*He was asleep.*—Tempests arise very suddenly in little inland lakes, and are very fierce while they last. Our Lord's sleep was quite natural, as has been remarked, and not assumed for a purpose as some interpreters imagine. There is no need of imagining or assuming any such thing. He showed himself a man by his sleep, and God by his power over the winds and waves. Nothing simpler, or more sublime in its simplicity.

<sup>3</sup>*O ye of little faith.*—They were not yet accustomed to Him, or they could have feared no danger in His company. They had not yet seen Him walk upon the waters.

<sup>4</sup>*There came a great calm.*—Every miracle of His was perfect. After a storm, when the winds have subsided, the sea remains agitated for nearly a whole day. Here everything was calm instantly.

<sup>5</sup>*The men.*—These were those in the other boats very likely.

The soul in agitation through scruples, avidity or temptation, should remember this miracle.

Our Lord sleeps but:

1st. He is present.

2nd. He must be awakened by prayer.

3rd. He will bring a calm.

Never lose confidence.

The Church of God, the bark of Peter, is amid waves.

1st. He is with her all days, even to the consummation.

2nd. He sleeps apparently, to make us pray.

3rd. A great calm follows great troubles always.

28. Et cùm venisset trans fretum in regionem Gerasenorum, occurrerunt ei duo habentes dæmonia, de monumentis exeuntes, sævi nimis, ita ut nemo posset transire per viam illam.

29. Et ecce clamaverunt dicentes: "Quid nobis et tibi, JESU FILI DEI? Venisti huc ante tempus torquere nos?"

30. Erat autem non longè ab illis grex multorum porcorum pascens.

31. Dæmones autem rogabant eum dicentes: "Si ejicis nos hinc, mitte nos in gregem porcorum."

32. Et ait illis: "Ite." At illi exeuntes abierunt in porcos; et ecce impetu abiit totus grex per præceptum in mare, et mortui sunt in aquis.

28. And when he was come on the other side of the water, into the country of the Gerasens, there met him <sup>1</sup>two men possessed with devils, coming out of the sepulchres, exceeding fierce, so that no one could pass that way.

29. And behold, they cried out, saying: <sup>2</sup>What have we to do with thee, Jesus, Son of God? art thou come hither to torment us before the time?

30. And, not far from them, there was <sup>3</sup>a herd of many swine feeding.

31. And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32. And he said to them: 'Go. And they, going out, went into the swine; and behold, the whole herd ran violently down a steep place into the sea, and perished in the waters.

33. Pastores autem fugerunt, et venientes in civitatem nuntiaverunt omnia, et de eis qui dæmonia habuerant :

33. And they that kept them, fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

34. Et ecce tota civitas exiit obviam JESU, et viso eo rogabant ut transiret à finibus eorum.

34. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart from their coasts.

When Our Lord crossed the Sea of Tiberias in order to avoid the crowds, He comes into the country of the Gerasens. Some texts have Gergesens, and some Gadarenes; this last would seem to be the most correct, as Gadara is near the sea, into which the swine ran. Gerasa may be a province in which Gadara is situated, or the people thereabouts may have had the generic name of Gerasenes. We are brought to a strange scene immediately. These poor demoniacs were driven by the evil spirits to avoid the haunts of men and live in the vaults which the Jews had built, outside the city, as receptacles for their dead. These vaults were over-ground, and graves like them may be still seen in County Clare, in Ireland. It is supposed that the devils knew, by this time, that Our Lord was the Messiah, and God the Son.

<sup>1</sup>*Two men.*—Mark and Luke speak of only one; but they may have come from different places. Our Lord is supposed to have drawn them specially, in order to let the people see his power over demons.

<sup>2</sup>*"What have we to do with Thee?"*—Better render it "*What is to us and to Thee?*" This expression is respectful and means a parting scene. See John ii. *et alibi*.

<sup>3</sup>*A herd of swine.*—Some say that the Jews ought not to have kept swine, because they were not allowed to eat them. Surely they were nowhere forbidden to feed them for traffic, and this part of the country was half Gentile.

<sup>4</sup>*"Go."*—I grant your request. This destruction of the swine has exercised the ingenuity of many. Our Lord was master of all things, and He had His own reasons for destroying the herd. Here we see what power the devil has if he were not restrained by God.

<sup>5</sup>*Besought Him.*—They were afraid He might destroy all their swine.



*Before the time.*

1st. Time: of binding the devil and curbing his power.

2nd. Time: Holy Ghost and the exorcists.

3rd. Time: The Day of Judgment.

A dissertation on devils. How they are in the air, how they tempt, how they wish to do evil.

Most of the Fathers point out the fitness of this new abode. Swine are like sinners.

1st. Satisfy themselves with all manner of garbage.

2nd. Wallow in mire in preference to clean water. Speech of sinners and acts alike.

3rd. Misers, when dead, cut up well, and those who hate them in life, like a slice of their property.

## CHAPTER IX.

*Christ heals one sick of the palsy; calls Matthew; cures the issue of blood; raises to life the daughter of Jairus; gives sight to two blind men; and heals a dumb man possessed by the devil.*

1. Et ascendens in naviculam, transfretavit et venit in civitatem suam.

2. Et ecce offerebant ei paralyticum jacentem in lecto. Et videns JESUS fidem illorum, dixit, paralytico: "Confide, fili: remittuntur tibi peccata tua."

3. Et ecce quidam de scribis dixerunt intrâ se: "Hic blasphemât."

4. Et cùm vidisset JESUS cogitationes eorum, dixit: "Ut quid cogitatis mala in cordibus vestris?"

5. "Quid est facilius dicere: *Dimittuntur tibi peccata tua*; an dicere: *Surge et ambula*?"

6. "Ut autem sciatis quia Filius Hominis habet potestatem in terrâ dimittendi peccata (tunc ait paralytico): Surge, tolle lectum tuum et vade in domum tuam."

7. Et surrexit, et abiit in domum suam.

8. Videntes autem turbæ, timuerunt et glorificaverunt DEUM, qui dedit potestatem talem hominibus.

1. And entering into a ship, he passed over the water, and came into <sup>1</sup>his own city.

2. And behold, <sup>2</sup>they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart; <sup>3</sup>thy sins are forgiven thee.

3. And behold, some of the Scribes <sup>4</sup>said within themselves: This man blasphemeth.

4. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts?

5. Which is <sup>5</sup>easier to say, Thy sins are forgiven thee: or to say: Rise up, and walk?

6. But, that you may know that the Son of man hath power on earth to forgive sins, then saith he to the man sick of the palsy: <sup>6</sup>Rise up, take thy bed, and go into thy house.

7. And he rose up, and went into his house.

8. And the multitude seeing *it*, feared, and glorified God, who had given such power <sup>7</sup>to men.

The crowds which Our Lord fled from at Capharnaum, were now dispersed; and he yielded to the prayer of the Gerasenes by taking boat and crossing the sea again. As before remarked, there is a *hysteron-proteron* here. The events of this chapter all occurred before the Sermon on the Mount. Some of the Evangelists differ from Matthew in the order of narration and other circumstances; but most writers are agreed that the order which Matthew observes in this narrative (putting aside the *hysteron-proteron*) is the more to be relied on as it includes an event of very great importance to himself, his vocation to the Apostolic College.

<sup>1</sup>*His own city.*—Some think it was Bethlehem, and some Nazareth. The general opinion is that it was Capharnaum; in Matthew iv. 13, he is said to have left Nazareth for the latter place.

<sup>2</sup>*They brought Him.*—Other Evangelists describe four men letting him down through the roof. Flat roofs with a parapet are general in the East.

<sup>3</sup>*Thy sins are forgiven thee.*—Our Lord knew the man's sins, and his interior dispositions and so did not require confession.

<sup>4</sup>*Said within themselves.*—Our Lord knew what was passing in their minds.

<sup>5</sup>*Easier to say.*—He does not say to do.

<sup>6</sup>*Rise up, take thy bed, etc.*—Our Lord proves by this miracle that he has power as *Son of man*, which power he intends to give to other sons of men, to forgive sins. The beds in the East were made of a kind of thick carpet or canvas stretched on crossed poles, which were easily rolled up and carried under the arm.

<sup>7</sup>*To men.*—The Evangelist lets them have their belief, as that power was afterwards delegated by Our Lord.

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*The men here showed:*

- 1st. Faith, in Our Lord's power.
- 2nd. Hope, trouble to get near Him.
- 3rd. Charity, in helping the poor man.

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*Forgiveness of sins.*

- 1st. In the Old Law, doubtful.
- 2nd. In the New Law morally certain.
- 3rd. People should remove sins before infirmities.

Forgiveness of sins. Did Our Lord give the power?

- 1st. Potuit.
- 2nd. Debuit, propter hoc venit.
- 3rd. Fecit, facile probatur.

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His forgiveness as perfect as the cure. An absolved soul.

- 1st. In grace once more.
- 2nd. Fit to do good works.
- 3rd. Admitted to place lost—house.

9. Et cùm transiret indè JESUS, vidit hominem sedentem in telonio, Matthæum nomine. Et ait illi: "Sequere me." Et surgens secutus est eum.

10. Et factum est, discumbente eo in domo, ecce multi publicani et peccatores, venientes, discumbebant cum JESU et discipulis ejus.

11. Et videntes pharisæi, dicebant discipulis ejus: "Quarè cum publicanis et peccatoribus manducat magister vester?"

12. At JESUS audiens ait: "Non est opus valentibus medicus, sed malè habentibus.

13. "Euntes autem discite quid est: *Misericordiam volo, et non sacrificium*. Non enim veni vocare justos, sed peccatores."

9. And when Jesus passed on from thence, he saw a man sitting in the 'custom-house, named Matthew: and he saith to him: Follow me. <sup>2</sup>And he rose up and followed him.

10. And it came to pass, as he was at table in the house, behold, many <sup>3</sup>publicans and sinners came, and sat down with Jesus and his disciples.

11. And the Pharisees seeing it, said to his disciples: 'Why doth your master eat with publicans and sinners?

12. But Jesus hearing *it*, said: They that are in health need not a physician, but they that are sick.

13. Go then, and learn what this meaneth: 'I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.

In disembarking from vessels passengers are generally obliged to submit their luggage to the custom-house officers in order to pay duty if they bring excisable commodities. When Our Lord landed he sees the officer, whom others call Levi, who, either received at his call or had before, the name of Matthew. His vocation is very briefly told here by himself, but the other Evangelists describe it more fully. He gave the banquet; both to rejoice over his new life, and feast his companions in order to their conversion. Some say how could he give a banquet, if he had left all things? The leaving was a moral instant very likely, or the friend to whom he left his property, ought at least to give so much in his name.

<sup>1</sup>*Custom-house*.—These officers were employed by the Romans and hated by the Jews. They were generally rapacious and unjust and were called in Latin *publicani* and mis-translated into English, *publicans*.

<sup>2</sup>*And he rose up and followed Him.*—Some consider this a rash act ; but the same could be said of all the Apostles and of all Religious as well.

<sup>3</sup>*Publicans and Sinners.*—The sinners here were dissolute Jews, who did not observe the ceremonial law, and had no scruple of keeping the company of Gentiles.

<sup>4</sup>*Why doth your Master.*—The Pharisees were always ready to be shocked at everything Our Lord did, and He took very good care to let them be shocked. *Scandalum Pharisæorum !*

<sup>5</sup>*I will have mercy, and not sacrifice.*—The two *nots*, here and in the next phrase, are Hebraisms. They mean *rather than*. S. Matthew is supposed from these and other phrases, to have written his Gospel in Hebrew.

Vocations to the Hierarchy or to religion, are restricted to no class. Jesus called :

- 1st. The innocent.
- 2nd. The sinful.
- 3rd. The ignorant.
- 4th. The rich, the poor, and the learned.

*A good vocation is :*

- 1st. Prompt.
- 2nd. Leaves all things.
- 3rd. Follows Christ.

From Our Lord's example His servants ought :

- 1st. To dine with their friends.
- 2nd. Not to be too exclusive.
- 3rd. For the purpose of doing them good.

*Mercy rather than Sacrifice.*

1st. Because God does not *need* sacrifice, but we *need* mercy, and cannot get it unless we practise it.

2nd. We are not fit to assist at sacrifices unless we forgive.

3rd. Mercy is one of the ends for which sacrifice is offered.

14. Tunc accesserunt ad eum discipuli Joannis, dicentes : "Quarè nos et pharisæi jejunamus frequenter, discipuli autem tui non jejunant?"

14. Then came to him 'the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast?

15. Et ait illis Jēsus: "Numquid possunt filii sponsi lugere quamdiū cum illis est sponsus? Venient autem dies cū aufertur ab eis sponsus, et tunc jejunabunt.

16. "Nemo autem immittit commissuram panni rudis in vestimentum vetus: tollit enim plenitudinem ejus à vestimento, et pejor scissura fit.

17. "Neque mittunt vinum novum in utres veteres: alioquin rumpuntur utres, et vinum effunditur, et utres pereunt; sed vinum novum in utres novos mittunt, et ambo conservantur."

15. And Jesus said to them: Can the <sup>1</sup>children of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16. And no man putteth <sup>2</sup>a piece of new cloth to an old garment: for it taketh away what was whole from the garment, and the rent is made worse.

17. Neither do they put new wine into <sup>3</sup>old bottles: otherwise the bottles break, and the wine runneth out, and the bottles are lost. But new wine they put into new bottles: and both are preserved.

Here we have one of the first efforts of the Pharisees to entrap Our Lord. He had defended His conduct in mixing with sinners; and now they make a personal attack. The disciples of the Baptist fasted like their master, and the Pharisees did fasts of supererogation as well. If Our Lord blamed John, He would go against the *vox populi*, and if He approved, why did He not do likewise? This was the trap. Our Lord then shows that there is a time for feasting and a time for fasting. Matthew was having a feast, and it was very bad taste to introduce a death's head, or a lecture on mortification at a festive board. John was in prison, and his disciples—for whom very likely that was a fast day—were a little scandalised. The Pharisees urged them on, and thus originated Our Lord's answer.

<sup>1</sup>The disciples of John.—They were about being scattered just now, and awaiting their time to become disciples of Jesus.

<sup>2</sup>Children of the bridegroom.—That means the intimate friends of the bridegroom. S. John had called Our Lord (John iii. 29.) a bridegroom; and, as He was just now celebrating His espousals with the infant Church, why should they fast just then? He foretells that when He is gone, and

the Church formed, they and their followers should fast indeed. Aye! and many of them more severely than any disciple of John or Pharisee.

<sup>3</sup>*A piece of new cloth.*—The garments worn in Palestine were very light, and, when they wanted mending, must be thin indeed. A piece of new cloth would tear away more than its own size.

<sup>4</sup>*Old bottles.*—The bottles used for wine in the East, and still in Spain and some parts of France, are made of goat skins. When these skins are new they will expand with the fermentation of new wine. When they are old, and hard and wrinkled, they are sure to burst. The Apostles were too new in the faith for great austerities. They were too long accustomed to a worldly life to be broken from old habits at once.

A feast is a blessing and good thing:

- 1st. Our Lord's example.
- 2nd. The Church's practice.
- 3rd. The needs of human life.

*Pharisees are shocked, if:*

- 1st. They see priests at a feast.
- 2nd. If they see them eat and drink.
- 3rd. If they see them behave as gentlemen.

Fasting is not condemned except:

- 1st. When not in proper time.
- 2nd. When it injures health.
- 3rd. Interferes with our duties.

*Fasting is prescribed:*

- 1st. As a remedy against concupiscence.
- 2nd. In atonement for sin.
- 3rd. As a preservative against falls into sin.

18. Hæc illo, loquente ad eos, ecce princeps unus accessit, et adorabat eum dicens: "Domine, filia mea modò defuncta est: sed veni, impone manum tuam super eam, et vivet."

19. Et surgens JESUS, sequatur eum, et discipuli ejus.

18. While he was speaking these things to them, behold, a certain ruler came, and adored him, saying: Lord, my daughter is<sup>1</sup> just now dead: but come, lay thy hand upon her, and she shall live.

19. <sup>2</sup>And Jesus rising up, followed him with his disciples.

20. Et ecce mulier, quæ sanguinis fluxum patiebatur duodecim annis, accessit retrò et tetigit fimbriam vestimenti ejus:

21. Dicebat enim intrà se: Si tetigero tantùm vestimentum ejus, salva ero.

22. At JESUS, conversus et videns eam, dixit: "Confide, filia: fides tua te salvam fecit." Et salva facta est mulier ex illà horâ.

23. Et cùm venisset JESUS in domum principis et vidisset tibicines et turbam tumultuantem, dicebat:

24. "Recedite: non est enim mortua puella, sed dormit." Et deridebant eum.

25. Et cùm ejecta esset turba, intravit, et tenuit manum ejus, et surrexit puella.

26. Et exiit fama hæc in universam terram illam.

20. And behold a woman, who was troubled with an issue of blood twelve years, came behind him, and <sup>2</sup>touched the hem of his garment.

21. For she said within herself: If I shall but touch his garment, I shall be healed.

22. But Jesus turning about, and seeing her, said: Take courage, daughter: thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said:

24. Give place: for <sup>4</sup>the girl is not dead, but sleepeth. And they laughed at him.

25. And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.<sup>5</sup>

26. And the fame hereof went abroad into all that country.

Many kinds of miracles have been already wrought, and the fame of them hath gone abroad; we must not be surprised if the Ruler (whose name was Jairus) believed that so wonderful a man could even raise a person from the dead. They had heard of the case of the prophet. His faith does not seem to be as strong as that of the Centurion; but it was strong enough to evoke the charity and kindness of Jesus Christ. Some think the miracle on the way to the Ruler's home was performed in order to strengthen his faith.

<sup>1</sup>*just now dead.*—In some accounts of the story the girl is said to be dying. She was so when her father left the house, but news reached that she had died *just then*.



<sup>3</sup>Jesus went immediately, even getting up from His dinner, in order to attend a sick call.

<sup>4</sup>*Touched the hem of His garment.*—This cure is described more at length by the other Evangelists. This poor woman was forbidden to touch anyone by the law of Moses. She touched, as it were by stealth, and with a strong faith, and was cured instantly. Here we have the doctrine of relics established.

<sup>5</sup>*The girl is not dead but sleepeth.*—*Asleep* was a common expression for being *dead* amongst the Hebrews of that day. It is but a sleep for those who are to rise again. The girl was really dead as the sequel shows.

<sup>6</sup>Only the three favourite disciples and the parents of the girl were allowed to witness the great miracle. Those who laughed at Him were not worthy of such a favour.

We should all hasten to relieve the sick either spiritually or temporally.

1st. Because of danger of death.

2nd. Because *bis dat qui cito dat.*

3rd. Charity and duty both press us.

*On Relics.*

1st. The bodies of Saints are holy.

2nd. Whatever touched them is so.

3rd. The place hallowed by their presence in life.

Raising the dead to life is one of the most wonderful miracles.

1st. Because no natural means can do it.

2nd. Because it is appointed unto man *once* to die.

3rd. It is so rarely done.

A dissertation might be given here on the state of the soul.

1st. The girl represents a sinner by frailty.

2nd. The young man represents a sinner by passions.

3rd. Lazarus represents an habitual hardened sinner.

27. Et transeunte indè JESU, secuti sunt eum duo cæci, clamantes et dicentes: "Miserere nostri Fili David!"

27. And as Jesus was departing from thence, there followed him two blind men, crying out, and saying: 'Son of David, have mercy on us.

28. Cùm autem venisset domum, accesserunt ad eum cæci. Et dicit eis JESUS: "Creditis quia hoc possum facere vobis?" Dicunt ei: "Utiquè, Domine."

29. Tunc tetigit oculos eorum, dicens: "Secundùm fidem vestram fiat vobis."

30. Et aperti sunt oculi eorum. Et comminatus est illis JESUS, dicens: "Videte ne quis sciat."

31. Illi autem, exeuntes, diffamaverunt eum in totâ terrâ illâ.

28. And when he was come to the house, the blind men came to him. And Jesus saith to them: "Do you believe that I can do this unto you? They say to him: Yea, Lord."

29. Then <sup>1</sup>he touched their eyes, saying: According to your faith, be it done unto you.

30. And their eyes were opened: And Jesus strictly charged them, saying: See that no man know *it*.

31. But they, going out, <sup>4</sup>spread his fame abroad in all that country.

We come to another species of affliction which He cures many times during his ministry. No privation seems so hard upon one as blindness. Not to be able to see the heavens or the earth, the way you go, the people you meet, or the food that is set before you. Many make the best of it; and blind musicians are often the soul and life of parties. Society and charity do a great deal for such people now-a-days; but in the time of Our Lord there were no asylums, no hospitals, and no provision made for the afflicted. He cured all that came to Him and gave them a new life. How seldom do we thank the giver of all good things for the blessing of sight! A man deprived of it would give all the world for its possession.

<sup>1</sup>*Son of David.*—This was the usual name of the Messiah, and we see from His being thus addressed that the belief in His having come was growing.

<sup>2</sup>*Do you believe?*—Jesus allowed them to follow Him all the way to the house He sojourned in, and then asked them if they believed. He did not need their confession, as He knew very well what they thought, but He wished the hearers to know the conditions, and themselves to realise its importance.

<sup>3</sup>*He touched them.*—These outward ceremonies were not necessary; but they added to the kindness with which the thing was done and impressed the multitude.

<sup>4</sup>*Spread His fame all over the country.*—As remarked already, those who were cured never considered the silence enjoined upon them, no matter how sternly (as it was here), to be binding upon their consciences. Neither do any of the Evangelists blame them.

### Blindness of Body :

Comes sometimes from natural causes, sometimes from disease and sometimes from the devil. The proverb "As dear as the apple of the eye."

A blind man recovering sight sees more wonders than if he grew up accustomed. Colour, proportions, living and moving.

Spiritual blindness far more injurious.

<i>Bodily.</i>	<i>Spiritual.</i>
Has other senses.	Has none other.
Can save the soul.	Cannot.
Knows its loss.	Does not.
Accepts guides.	Does not.
Judges not of what it cannot see.	Judges amiss of every-thing.
Etc.	Etc.

32. Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem :

33. Et ejecto dæmonio, locutus est mutus, et miratæ sunt turbæ dicentes : " Numquàm apparuit sic in Israel."

34. Pharisei autem dicebant : " In principe dæmoniorum ejicit dæmones."

35. Et circuibat JESUS omnes civitates et castella, docens in synagogis eorum, et prædicans evangelium regni, et curans omnem languorem et omnem infirmitatem.

32. And when they were gone out, behold, they brought to him <sup>1</sup>a dumb man possessed with a devil.

33. And the devil <sup>2</sup>being cast out, the dumb man spoke, and the multitude wondered, saying : The like was never seen in Israel.

34. But <sup>3</sup>the Pharisees said : He casteth out devils by the prince of the devils.

35. <sup>4</sup>And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease.

36. Videns autem turbas, misertus est eis, quia erant vexati et jacentes sicut oves non habentes pastorem.

37. Tunc dicit discipulis suis: "Messis quidem multa, operarii autem pauci.

38. "Rogate ergo Dominum messis ut mittat operarios in messem suam."

36. And seeing the multitude, he had compassion on them; because they <sup>1</sup>were distressed, and lying as sheep having no shepherd.

37. Then he saith to his disciples: The harvest, indeed, is great, but the <sup>2</sup>labourers are few.

38. Pray ye, therefore, the Lord of the harvest, that he send forth labourers into his harvest.

We are now reading what occurred immediately before Jesus preached his Sermon on the Mount. Great multitudes were gathered together, they compared notes of His doings, and the general voice was:—"The like was never seen in Israel." The Pharisees stung by His great success began to attribute what they could not deny, to a diabolical agency. "Jesus went about" would seem to have reference to what He did before, and was about to do again, and not to point out an interval between the Sermon and the sending of the Apostles. Verse 36 would be an apt commencement for the next chapter. The Gospels were not cut into chapters and verses by the inspired writers.

<sup>1</sup>*A dumb man.*—The dumbness is supposed to have been caused by the devil.

<sup>2</sup>*Being cast out.*—The man spoke immediately, as a proof of what was said. One meaning given to the voice of the multitude—"The like was never seen," is that, though the prophets performed miracles, none ever did one on his own authority except Jesus.

<sup>3</sup>*The Pharisees.*—They must find a reason. Could He raise the dead by the help of the devil? Our Lord lets them alone and continues His work, but he refutes them on another occasion.

<sup>4</sup>His going about the different synagogues and stopping, as if at home, in Capernaum, shows the model of a missionary life.

<sup>5</sup>*Were distressed.*—Some say they were anxious for instruction; some say fleeced by their scribes; some say tormented by devils. They were likely troubled in all the three ways.

<sup>6</sup>*Labourers are few.*—Only Himself and the Baptist, who was in prison just as these words were spoken.

*Casting out devils.*

Office of one in minor orders  
to show—

1st. The greatness of Christ's  
power in young hands.

2nd. The contempt the  
Church has for the devil.

3rd. Younger men often more  
innocent.

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*Pharisees rash judge.*

1st. Attribute motives.

2nd. Make crooked argu-  
ments.

3rd. Cannot be convinced of  
the right.

The beauty of missionary  
work. Imitates Our Lord.

1st. Going about doing good.

2nd. Spending one's life for  
the Gospel.

3rd. Giving life for one's  
brethren.

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We ought to pray for good  
priests.

1st. The greatest curse God  
sent the Jews was—false pro-  
phets.

2nd. If the blind lead the  
blind.

3rd. *Qualis pastor talis grex.*  
For our own sakes.

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## CHAPTER X.

*Christ sends out his twelve Apostles, with the power of miracles.  
The lessons he gives them.*

1. Et convocatis duodecim discipulis suis, dedit illis potestatem spirituum immundorum ut ejicerent eos, et cùrarent omnem languorem et omnem infirmitatem.

2. Duodecim autem Apostolorum nomina sunt hæc, Primus, Simon qui dicitur Petrus, et Andreas frater ejus ;

3. Jacobus Zebedæi et Joannes frater ejus, Philippus et Bartholomæus, Thomas et Matthæus publicanus, Jacobus Alphæi et Thaddæus,

4. Simon Cananæus, et Judas Iscariothes qui et tradidit eum.

1. And when he had called his twelve disciples together, he <sup>1</sup>gave them power over unclean spirits to cast them out, and to <sup>2</sup>heal all manner of diseases, and all manner of sicknesses.

2. Now the names of the twelve Apostles are these : The first, <sup>3</sup>Simon who is called Peter, and <sup>4</sup>Andrew his brother.

3. <sup>5</sup>James the son of Zebedee, and <sup>6</sup>John his brother, <sup>7</sup>Philip and <sup>8</sup>Bartholomew, <sup>9</sup>Thomas and <sup>10</sup>Matthew the publican, and <sup>11</sup>James *the son* of Alphaeus, and <sup>12</sup>Thaddeus.

4. <sup>13</sup>Simon Chananeus, and <sup>14</sup>Judas Iscariot, who also betrayed him.

Jesus carries out the prayers he ordered them to make by sending workmen at once into the harvest. He assembles the twelve, whom he had selected from His great number of disciples and *sends* them. The title APOSTLE comes from Ἀποστέλλω, *mitto, I send or delegate to represent me*. The Apostles, had as a body, some peculiar notes. They were *twelve* in number. There were three pair of brothers, Andrew and Peter, James and John, James and Thaddeus or Jude ; and some say Simon was brother to these. Four or five of them were near relations of Our Lord. All were Galileans except Judas, and the greater number of them were fishermen. Two were afterwards Evan-

gelists, and four wrote canonical epistles. John wrote a Gospel, Epistles, and the Apocalypse. They all suffered martyrdom, and thus sealed by their blood the truths which they preached.

<sup>1</sup>*Gave them power over unclean spirits.*—Exorcist, the third of our minor orders, was the first conferred upon the Apostles. *Unclean* spirits mean those devils who instigate to impurity and mean sins.

<sup>2</sup>*Heal all manner.*—This power was given them in order to prove their mission to the people.

<sup>3</sup>*Simon who is called Peter.*—Peter is named and called *the first* in every list of the Apostles. Most writers say he was younger than his brother, who seems to have been called first. The primacy of Peter is confirmed by this.

<sup>4</sup>*Andrew*, the brother of Peter, who also was crucified.

<sup>5</sup>*James*, called afterwards the *Greater*, and the first of the Apostles who received the crown of martyrdom.

<sup>6</sup>*John the Beloved Disciple*, and supposed to have been the youngest of all.

<sup>7</sup>*Philip* was of Bethsaida.

<sup>8</sup>*Barthlomew* is supposed to be the same as Nathaniel. Calmet takes great pains to prove it, and Dr. Mc Carthy accepts it as proved.

<sup>9</sup>*Thomas*, called also Didymus, or one of twins.

<sup>10</sup>*Matthew the publican.*—The Evangelist gives his former occupation through humility. In the other lists of Apostles there is no mention of it.

<sup>11</sup>*James* the son of Alphaeus, or the *Less*. He wrote the Epistle which bears that name.

<sup>12</sup>*Thaddeus* or *Judas* his brother. He wrote the Epistle of Jude.

<sup>13</sup>*Simon Chananeus.*—He is so called from his being of Cana in Galilee; is supposed by some to have been the bridegroom at the famous marriage feast and to have left his bride, like St. Alexius, on the very day of his marriage.

<sup>14</sup>*Judas Iscariot.*—Probably from being a native of Kerieth, a village in Judea.

Peter is always *first* and Judas *last* in the various lists.

5. Hos duodecim misit JESUS, præcipiens eis dicens: "In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis;

6. "Sed potiùs ite ad oves quæ perierunt domùs Israel.

7. "Euntes autem, prædicate dicentes quia appropinquavit regnum cœlorum.

8. "Infirmos curate, mortuos suscite, leprosos mundate, dæmones ejicite: gratis accepistis, gratis date.

9. "Nolite possidere aurum neque argentum neque pecuniam in zonis vestris;

10. "Non peram in viâ, neque duas tunicas, neque calceamenta, neque virgam: dignus enim est operarius cibo suo.

5. These twelve Jesus sent; and commanded them, saying: <sup>1</sup>Go not into the way of the gentiles; and into the cities of the Samaritans enter not:

6. But go rather to <sup>2</sup>the lost sheep of the house of Israel:

7. And going preach, saying: <sup>3</sup>The kingdom of heaven is at hand.

8. <sup>4</sup>Heal the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, <sup>5</sup>gratis give.

9. <sup>6</sup>Do not possess gold, nor silver, nor money in your purses.

10. <sup>7</sup>Nor scrip for your journey, nor two coats nor shoes, nor a staff; for <sup>8</sup>the workman is worthy of his meat.

The Gospel does not say that Our Lord sent His Apostles (like the Seventy-two) in pairs; but, as S. Matthew has paired them, we are to infer that such was the case. The instructions given in this chapter have reference to their purely apostolic work, and are meant to be the models for all future Missionaries and Apostles. The facts of history show us that those who went on the Gospel model succeeded, and that those who went subsidised and supported, had but a very partial success. Some commentators make it appear that Our Lord gave *twelve precepts* here to His Apostles. They do not seem to be so much precepts as instructions as to what is the most perfect way; because we see nearly every one of them modified in the time of Our Lord Himself. We cannot call them *precepts*, but rather *directions*, and, in this sense, their number is more than twelve. The *commanded them*, is to be taken then in a general sense, *i.e.*, as far as you possibly can, act up to these principles. This view of the matter saves a number of difficulties. We incline to the opinion that they were meant to be not *temporary*, as some think, but



*permanent* in the sense above suggested. After all A Lapide's reasonings, this is about what he comes to.

<sup>1</sup>*Go not into the way of the Gentiles.*—The Apostles were forbidden to go in *universum mundum*, until after the Resurrection. The Jews were entitled to the first chance of Salvation, according to promise, and the Apostles were to serve a sort of noviciate amongst their own, before they ventured among strangers.

<sup>2</sup>*The lost sheep.*—Those who were negligent among the Jews.

<sup>3</sup>Continuing His own and the Baptist's theme.

<sup>4</sup>*Heal the sick, raise the dead.*—This latter is omitted in many manuscripts and in the other Gospels. There is strong authority for keeping it here.

<sup>5</sup>*Gratis give.*—This is the true Gospel and prevents all attempts at Simony.

<sup>6</sup>*Do not possess.*—This perfect poverty has been practised by a great many with wonderful success.

<sup>7</sup>*Nor scrip, etc.*—The two coats might mean without forcing the text, two suits of clothes, or two habits. Shoes were forbidden and sandals permitted. Some contend about the staff as to whether an offensive weapon or a sign of authority be meant.

<sup>8</sup>*The workman.*—Our Lord meant His Apostles to work and not to be idle or make a merit of laziness.

The lost sheep at home ought to be looked after before we go abroad as missionaries.

1st. Because of kindred—our own, "he who neglects, etc."

2nd. To learn our work properly.

3rd. Not to have their example against us.

Heavenly gifts should be given gratis.

1st. Because they are so received.

2nd. Because it is like Jesus Christ.

3rd. Because they are beyond value.

This is not improvident if done in faith and confidence.

1st. Because God takes care.

2nd. Because it edifies all.

3rd. Because it has always succeeded.

The workman. Priests should consider themselves as ordained for the people's salvation.

1st. Because so the Bishop says in ordaining them.

2nd. So the people expect.

3rd. He ought to be an Apostle.

11. "In quamcumque autem civitatem aut castellum intraveritis, interrogate quis in eâ dignus sit, et ibi manete donec exeatis.

12. "Intrantes autem in domum, salutate eam dicentes: Pax huic domui.

13. "Et si quidem fuerit domus illa digna, veniet pax vestra super eam; si autem non fuerit digna, pax vestra revertetur ad vos.

14. "Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel civitate, excutite pulverem de pedibus vestris.

15. "Amen dico vobis, tolerabilius erit terræ Sodomorum et Gomorrhæorum in die iudicii quàm illi civitati.

11. And into whatsoever city or town you shall enter, <sup>1</sup>inquire who in it is worthy: <sup>2</sup>and there abide till you go thence.

12. And when you come into a house, salute it, saying: <sup>3</sup>Peace be to this house.

13. And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you.

14. And whosoever shall not receive you, nor hear your words, going forth out of that house, or city, <sup>4</sup>shake off the dust from your feet.

15. Amen I say to you, it shall be more tolerable for the land of <sup>5</sup>Sodom and Gomorrha, in the day of judgment, than for that city.

In continuing His instructions Our Lord points out the manner in which they are to see to their wants with proper religious prudence. Although we rely on Providence for sustenance, when employed in His work, we must be circumspect and prudent in the manner of our life.

<sup>1</sup>*Inquire who in it is worthy.*—This would be rather a difficult matter to find out at the first visit; but not so in subsequent ones. Our Lord did not say *who is wealthy* or who is *powerful or influential*; but who is *worthy*. The *worthy* here would mean of edifying life, of hospitable disposition and so forth.

<sup>2</sup>*And there abide.*—It would not look well to be going from house to house, or leaving a house of moderate means to go to one where better cheer might be had.

<sup>3</sup>*Peace to this house.*—This was a Jewish mode of salutation, equivalent to the "God save all here" of primitive Catholic populations untainted with Protestant notions. The peace is a blessing sent forth and if it be not deserved it will return to you in the manner of a reward for having prayed it. So S. Augustine.

<sup>4</sup>*Shake off the dust.*—The commentators do not lay as much stress upon this as might be supposed. It is literally a curse and a terrible one ; and one that has been known to fall in many cases with awful consequences. The people in Catholic countries are greatly in dread of it. It is seldom done. Priests generally bear their insults, although the truth they carry with them and see rejected, might be well avenged.

<sup>5</sup>*Sodom and Gomorrah.*—These accursed cities were punished in this world for one unnatural crime which prevailed among them. There are other crimes greater, such as blasphemy and rejecting the known truth.

Importance of lodging among respectable people.

1st. You will be respected yourself, "Tell me your company."

2nd. You will not be led into sin.

3rd. Your visit will produce good.

Bring a blessing with you wherever you go.

1st. People expect that.

2nd. Keeps your memory in benediction.

3rd. Makes the law of God loved.

Clerical maledictions have been :

1st. Dreaded by all nations.

2nd. Never should be done in anger.

3rd. When done, only for the sake of the truth.

Their effects are seen in :

1st. The blight of Sacrilege. No Church property ever throve with a nation or people.

2nd. The cry of persecuted in the Apocalypse. This shows the eternal doom.

16. "Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbæ.

17. "Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos ;

16. 'Behold, I send you as sheep in the midst of wolves. Beye, therefore, wise as serpents, and simple as doves.

17. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues :

18. "Et ad præsides et ad reges ducemini, propter me, in testimonium illis et gentibus.

19. "Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini: dabitur enim vobis, in illa hora, quid loquamini.

20. "Non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.

18. And you shall be brought before governors, and before kings for my sake, for a testimony to them, and to the gentiles.

19. But when they shall deliver you up, be not thoughtful how or what to speak: for <sup>3</sup>it shall be given you in that hour what to speak.

20. For it is not you that speak, but the <sup>4</sup>Spirit of your Father, that speaketh in you.

Our Lord is supposed here to give some advices, which shall suit more especially in the endeavours to cope with the spirit of the world after His Ascension. Some think that S. Matthew puts together advices delivered at different times. These suit all times, and no one laying them properly to heart will fail to find the utility of them.

<sup>1</sup>*Behold I send you.*—He took away from them anything in the way of a weapon, either defensive or offensive. This is one of the great characteristics of His Gospel that it was to be propagated by suffering and peaceful ways, rather than by domineering or warlike efforts.

The serpent and the dove are beautiful representations of the spirit of an Apostle. The first wary and cautious, careful to avoid danger, and never attacking their great enemy—man. The latter so artless, so gentle, so loving, and so forgiving.

<sup>2</sup>*In councils.*—These were assemblies of Jews as mentioned in the Sermon on the Mount (page 55), before which violators of the Law of Moses were summoned. The scourging inflicted in public was very severe. The person thus punished was tied to a pillar, and often beaten until life became extinct.

<sup>3</sup>*It shall be given you.*—No prophecy seems to have had such a beautiful and pleasing fulfilment as this. When we read the acts of the Martyrs, we are struck with the answers which children, even, made. Rustics answer proselytisers in a manner to surprise a learned man.

<sup>4</sup>The Lord inspires them; but He will not inspire a man who has time to prepare a sermon and neglects it.

A Lapide gives the traits of the serpent as follows—from various Fathers:—

1st. He hides his head with his whole body.

We should give our life for our faith.

2nd. He goes through slits and crannies to peel off his old skin.

We should take off old habits by mortification.

3rd. He puts one ear to a rock, and puts his tail in the other, lest he hear the enchanter.

So ought we to beware of sins.

4th. He seldom uses his sting, though he have one.

Let us rarely use sarcasm or severity.

The traits of the dove being Simplicity, are more easily understood than experienced.

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We should rejoice in ignominy and disgrace when brought on by our labour for God, because:

1st. We prove our doctrine by our earnestness.

2nd. We gain sympathy and converts.

3rd. Our reward is exceeding great.

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To expect an inspiration without necessity is to tempt God, and bring ourselves into ridicule.

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21. "Tradet autem frater fratrem in mortem, et pater filium; et insurgent filii in parentes, et morte eos afficient:

22. "Et eritis odio omnibus propter nomen meum. Qui autem perseveraverit usque in finem, hic salvus erit.

23. "Cum autem persequen-  
tur vos in civitate ista, fugite  
in aliam. Amen dico vobis,  
non consummabitis civitates  
Israel donec veniat Filius  
Hominis.

21. The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death.

22. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23. And when they shall persecute you in this city, flee into another: Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24. "Non est discipulus super magistrum, nec servus super dominum suum.

25. "Sufficit discipulo ut sit sicut magister ejus, et servo sicut dominus ejus. Si patrem-familiās Beelzebub vocaverunt, quantò magis domesticos ejus?

26. "Ne ergò timueritis eos: nihil enim est opertum quod non revelabitur, et occultum quod non sciatur.

27. "Quod dico vobis in tenebris dicite in lumine, et quod in aure auditis prædicate super tecta.

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house<sup>4</sup> Beelzebub, how much more them of his household?

26. Therefore fear them not: for there is nothing hid that shall not be revealed; nor secret that shall not be known.

27. <sup>5</sup>That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops.

The public may persecute through a sense of outraged spite, but the unfortunate victim generally finds sympathy at home. In the Gospel, we have seen that it is quite the contrary. Domestic persecution has been the most difficult thing in the whole dispensation of the New Law. It existed in the beginning, it exists now. How many poor converts are reduced, in our own days, from affluence to beggary, from home to exile—their hearts overflowing with affection the while—because they choose the truth rather than error!

Our Lord consoles those who suffer for His sake, by His own example. He was persecuted by His own; He was called foul names; and He died in disgrace, shame, and torture. Yet see how His name and emblem shine on the top of nations now.

<sup>1</sup>There are thousands of instances of this domestic persecution in the Church. Some think Our Lord did not deliver this prophecy until later on, Luke xxi. 16, but most think He spoke it more than once.

<sup>2</sup>*Hated by all.*—As Christians, we are hated by all who are not; and good Christians are hated by negligent ones. We must persevere or bear up against all this.

<sup>3</sup>*You shall not finish.*—Flee from one city to another—not to a desert where you do nothing—and do not fear that you shall get through them all until the Son of man come—for this mission in His Resurrection, for the other one in His Last Judgment.

<sup>4</sup>*Beelzebub* means the god of flies, and *Beelzeboul*, the Greek form, the god of dung. Flies collect on that, and hence the relation. He was the idol of the Accaronites.

<sup>5</sup>This was a proverb, Calmet says, taken from the Jewish rabbis. The rabbi said a thing in a low voice, and a boy shouted out to the school, as a captain of a steamship gives his orders to the engineer. The house-top means in public. People took their recreation and saw their friends on the house-tops in Judea.

It is painful to be hated when:

1st. You are doing your best for the haters.

2nd. When they misunderstand everything you do.

3rd. Persecute you for it, and rejoice thereat.

The reward is great, when on the last day, or even before:

1st. Your innocence becomes revealed.

2nd. Those who persecuted, honour your memory.

3rd. Your example consoles others in the same plight.

28. "Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere; sed potius timete eum qui potest et animam et corpus perdere in gehennam.

29. "Nonne duo passeress asseneunt? Et unus ex illis non cadet super terram sine Patre vestro.

30. "Vestri autem capilli capitis omnes numerati sunt.

31. "Nolite ergo timere: multis passeribus meliores estis vos.

32. "Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo qui in cœlis est;

33. "Qui autem negaverit me coram hominibus, negabo et ego eam coram Patre meo qui in cœlis est.

28. And fear not those that <sup>1</sup>kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell.

29. Are not <sup>2</sup>two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.

30. But <sup>3</sup>the very hairs of your head are all numbered.

31. Fear not, therefore: you are of more value than many sparrows.

32. Whosoever, therefore, shall <sup>4</sup>confess me before men, I will also confess him before my Father, who is in heaven.

33. But whosoever shall deny me before men, I will also deny him before my Father who is in heaven.

In these verses the courage of the Martyrs is extolled, and reasons given for its encouragement. Sinners think they are brave in defying the Almighty and being afraid of public opinion—like duellists, statesmen, dishonest tradesmen, or followers of indecent fashions—Our Lord lays down to them a contrary doctrine. Throughout these instructions, as is natural, the heavenly reward is the only inducement held out. Our Lord never offered any earthly happiness—as was offered to the Jews by Moses and the Prophets—to His followers; but contrariwise, earthly troubles as the road to heavenly joys. His kingdom was not of this world.

<sup>1</sup>*Kill the body.*—It is remarkable that in the contrast He does not carry out the parallelism by saying *kill* the soul. The soul cannot be killed, but it can be tormented or punished for ever and ever.

<sup>2</sup>*Two sparrows.*—*Sparrows* is put according to some, as a generic term for small worthless birds. According to others, these little pests of farmers, who are being continually chased, is meant. Two sparrows are sold for about a farthing even yet in Palestine, and parts of Italy.

<sup>3</sup>*The very hairs of your head.*—There is no difficulty to be apprehended from taking this even literally.

<sup>4</sup>*Confess me.*—The Greek could be better translated by *profess his belief in me*; but the manner in which *confess* is understood here answers the purpose. Lingard translates the *confitebitur*, *own*; and the *negaverit*, *disown*. Scarcely strong enough. Only one commentator lays great stress upon verse 33. Here Our Lord asserts a doctrine always held and acted upon in the Church. That if a man denies his faith publicly, although believing it in his heart, he is an apostate.

*Providence wonderful.*

1st. Cares for the most minute things.

2nd. Nothing happens without God's will and permission.

3rd. Does He not think something of a soul for which He died?

Martyrdom prized as the highest kind of sanctity.

1st. By Our Lord Himself.

2nd. By the actual Martyrs.

3rd. By nearly all Saints longed for.

Faith is so precious that we must never deny it, even at the loss:

1st. Of position or place.

2nd. Reputation or honour.

3rd. Price of death or disgrace.



34. "Nolite arbitrari quia pacem venerim mittere in terram : non veni pacem mittere, sed gladium.

35. "Veni enim separare hominem adversùs patrem suum, et filiam adversùs matrem suam, et nurum adversùs socrum suam :

36. "Et inimici hominis domestici ejus.

37. "Qui amat patrem aut matrem plùs quàm me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus.

34. Do not think that I am come to send <sup>1</sup>peace upon earth: I came not to send peace, but the sword.

35. For I am come to set a man <sup>2</sup>at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. And <sup>3</sup>a man's enemies shall be they of his own household.

37. <sup>4</sup>He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Our Lord passes from the severity of material martyrdom or death to that of a more poignant nature. To bow one's head to the stroke of an axe, and know that the short pain brings an eternity of joy, does not seem such a terrible matter. Converts in pagan or heretical families have to undergo severe trials, and the more affectionate and excellent they are the more painful are their sufferings. Yet even this must be sacrificed. The Faith is above every tie, even those created by nature and sanctioned by heaven. Marriage ties, family ties, earthly ties, give way to the faith, so, also must they give way to a divine vocation. Our Lord is speaking for both in these words.

<sup>1</sup>*Peace*.—As mentioned before (page 117) peace, in its Hebrew acceptation, meant earthly happiness or comfort, in Gospel phraseology it is quite different. The opposition here is twofold. Peace in Greek *εἰρήνη* is to unite, this contrasts with separate, which a sword does. *Positus est hic in ruinam et resurrectionem multorum in Israel.*

<sup>2</sup>*At variance*.—He is come to cause this variance, on no other grounds except that of His faith and its profession. The whole question here concerns the issue of the doctrines about to be preached in this immediate mission. The whole cause of contention is faith or unbelief, and the latter more especially.

<sup>3</sup>*A man's enemies*.—In two ways is this true. 1st. Family ties seem to worldlings paramount and they cannot understand their being broken

except by other similar ties. 2nd. No one is a prophet in his own country or a hero to his own valet.

*He that loveth.*—This sentence of Our Divine Lord and the examples given by His apostles have been the keystone of all the great sacrifices made by His followers throughout every period of the Church's history.

The peace of God can be secured only by :

1st. Following His will or voice.

2nd. Keeping in the state of grace.

3rd. Trusting to Him in moments of trial.

A religious should consider himself dead to his family, except :

1st. In great or extreme necessity.

2nd. In charity during life.

3rd. In charity to their departed souls.

38. "Et qui non accipit crucem suam et sequitur me, non est me dignus.

39. "Qui invenit animam suam perdet illam, et qui perdiderit animam suam propter me, inveniet eam.

40. "Qui recipit vos me recipit, et qui me recipit recipit eum qui me misit.

41. "Qui recipit prophetam in nomine prophetæ, mercedem prophetæ accipiet, et qui recipit justum in nomine justi, mercedem justi accipiet.

42. "Et quicumque potum dederit uni ex minimis istis, calicem aquæ frigidæ tantum, in nomine discipuli, amen dico vobis, non perdet mercedem suam."

38. And he that taketh not up <sup>1</sup>his cross, and followeth me, is not worthy of me.

39. He that findeth his <sup>2</sup>life, shall lose it: and he that shall lose his life, for my sake, shall find it.

40. He that <sup>3</sup>receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41. He that receiveth <sup>4</sup>a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42. And whosoever shall give to drink to one of these little ones, <sup>5</sup>a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

The cross in sufferings and a life of self-sacrifice being the surest roads to heaven, the Apostles are exhorted especially to walk in them. As they go forth, to human prudence totally unprovided, God will put it into the heads of good, devout, charitable people to help them. This help is registered in heaven, in whatever manner it may be given; and why not? Since even a cup of cold water, given in charity, will not escape Him who has numbered the very hairs of our heads.

<sup>1</sup>*His cross.*—This is the first time we meet with the cross in the Gospel. Our Lord alludes to it prophetically and has its figurative sense in the allusion. It was merely an instrument of torture and death at that time. It would be so to Him and many of His companions; but it was to express His example and our sufferings for all time to come.

<sup>2</sup>The *ψυχή* in Greek signifies both *life* and *soul*, as *anima* does in Latin. The proper translation of this verse would be: "He who denies me to save *his life*, shall lose *his soul*; and he who loses *his life* for me shall save *his soul*." So nearly all commentators. Another way of explaining it would be to contrast *temporal* life and *eternal* life. Such play upon words was common with Hebrew doctors, and Our Lord does not disdain to use them, like, "Thou art *Peter*," etc.

<sup>3</sup>*Receiveth you.*—In the work of procuring our neighbour's Salvation we are God's messengers, and as such received in His name. He takes the honour done to His servant as done to Him.

<sup>4</sup>*A prophet.*—He spoke in the last verse of the honour one had, He here speaks of the reward. The merit of an action depends so much on its intention, that the same action may be sometimes good and sometimes indifferent.

<sup>5</sup>*Cup of cold water.*—The smallest thing which even a beggar can give.

The cross is an honour to him who carries it.

1st. It is the ensign of Our Lord.

2nd. It is the trophy of victory.

3rd. The sign of the Son of Man on the last day.

Charity may be shown or alms may be given by the poor as well as the rich. God looks to the intention. Hence do:

1st. What you can to alleviate sufferings.

2nd. Showing where such can be done.

3rd. Give of what you have.

## CHAPTER XI.

*John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burdens.*

1. Et factum est, cū consummāset JESUS præcipiens duodecim Discipulis suis, transiit indē ut doceret et prædicaret in civitatibus eorum.

2. Joannes autem, cū audisset in vinculis opera Christi, mittens duos de discipulis suis,

3. Ait illi: "Tu es qui venturus es, an alium expectamus?"

4. Et respondens JESUS ait illis: "Euntes renuntiate Joanni quæ audistis et vidistis.

5. "Cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur:

6. "Et beatus est qui non fuerit scandalizatus in me."

1. And it came to pass when Jesus had made an end of commanding his twelve disciples, that <sup>1</sup>he passed from thence, to teach and preach in their cities.

2. Now when John had heard in prison the works of Christ, sending two of his disciples, he said to him:

3. Art thou he <sup>2</sup>that art to come, or do we look for another?

4. And Jesus making answer, said to them: <sup>3</sup>Go and relate to John what you have heard and seen.

5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, <sup>4</sup>the poor have the gospel preached to them:

6. And blessed is he that shall not be <sup>5</sup>scandalized in me.

Those who consider that the incident recorded in this chapter, from the 2nd to the 20th verse, happened before the Sermon on the Mount, and after the call of S. Matthew, seem to judge aright. A Lapidé is of this opinion. The explanation seems

to be, S. John Baptist was in prison. There was a rivalry and a jealousy between his disciples and those of Jesus. He himself said of Our Lord, "He must increase but I must decrease" (John iii. 30). The disciples of John found Our Lord and His disciples eating and drinking with publicans and sinners and were scandalized. They told this to John and he sent them to ask Our Lord straight out if He were the *Shilo*, the one that was to come, the Messiah.

Tertullian and some pagan parsons think that John doubted Our Lord's Divinity. Only such people could think so. Delegates always speak in the name of the sender : compare (Matthew viii. 8), and the Fathers say, almost unanimously, that John sent his disciples to be enlightened not for *his own* sake, but for *theirs*. The mutual admiration of Jesus and John for each other preclude any other interpretation. All the disciples of John became Christians after his martyrdom, and S. Andrew, the first called by Our Lord, was one of John's.

<sup>1</sup>*He passed*.—He went alone and sent the rest in pairs. Their, must mean a general term for the cities of Galilee.

<sup>2</sup>*That art to come*.—This seems to be the correlative of *Mittendus* in Genesis xlix. "Till He come that is to be sent." It therefore meant the Messiah. Some Fathers (S. Jerome *inter alios*) think this may refer to Limbo where S. John was about to go soon and announce Him to the Patriarchs.

<sup>3</sup>*Go and relate to John*.—Our Lord, as usual, lets His deeds speak for Him. He only asserted His Divinity occasionally in words, but always in His deeds.

<sup>4</sup>*The poor have the Gospel*.—There is a difference of opinion about the meaning of the *poor* but it is very trifling, and both mean the same thing. The abject and wretched were now looked after and instructed.

<sup>5</sup>*Scandal* in the Scriptures is a stumbling-block, or any word or action which may cause another to sin. The disciples of John were scandalized because Our Lord and His disciples were not more austere. The scandal may have reference to his poverty and future sufferings.

In looking for truth we should go to where it is to be found in its purity, *i.e.* :

- 1st. To the Catholic Church.
- 2nd. To her authorised teachers.
- 3rd. To her standard works.

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Speak by our actions. Some glory in being Catholics ; better if they proved themselves such.

- 1st. By reverence and charity of speech.
- 2nd. By excellence of conduct.
- 3rd. By attention to religious duties.

The poor have the Gospel preached to them. The want of this brought :

- 1st. Destruction to the Church in Africa.
- 2nd. The French Revolution.
- 3rd. The Protestant Reformation.

And John Wesley and Dissenters into England.

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Scandal is :

- 1st. Worse than murder, it kills the soul.
- 2nd. It spreads so easily.
- 3rd. It is impossible to repair it.

7. Illis autem abeuntibus, cœpit JESUS dicere ad turbas de Joanne: "Quid existis in desertum videre? Arundinem vento agitatam?"

8. "Sed quid existis videre? Hominem mollibus vestitum? Ecce qui mollibus vestiuntur in domibus regum sunt."

9. "Sed quid existis videre? Prophetam? Etiam dico vobis, et plûs quàm prophetam."

10. "Hic est enim de quo scriptum est: *Ecce ego mitto Angelum meum ante faciem tuam, qui præparabit viam tuam ante te.*"

7. And when they went their way, Jesus began to say to the multitude concerning John: What went ye out into the desert to see? <sup>1</sup>a reed shaken with the wind?

8. But what went ye out to see? a man clothed in <sup>2</sup>soft garments? Behold, they that are clothed in soft garments are in the houses of kings.

9. But what went ye out to see? a prophet? yea, I tell you: and <sup>3</sup>more than a prophet.

10. For this is he of whom it is written: Behold, I send my <sup>4</sup>Angel before thy face, who shall prepare thy way before thee.

11. "Amen dico vobis, non surrexit inter natos mulierum major Joanne-Baptistâ: qui autem minor est in regno cœlorum, major est illo.

12. "A diebus autem Joannis-Baptistæ usquè nunc, regnum cœlorum vim patitur, et violenti rapiunt illud.

11. Amen I say to you, there hath not risen among them that are born of women <sup>1</sup>a greater than John the Baptist: yet he that is <sup>6</sup>lesser in the kingdom of heaven is greater than he.

12. And, from the days of John the Baptist until now, the kingdom of heaven <sup>7</sup>suffereth violence; and the violent bear it away.

Jesus said nothing in praise of John whilst his messengers were present. That might look like adulation. He now speaks well of him behind his back as it were, removes whatever impressions regarding his constancy which might be in the minds of His audience, and then gives him a plentiful meed of praise. To understand the situation we must remember that John was the last of the prophets. The Old Law ended in him, and the New began in Our Lord Jesus Christ. The people had nearly all gone to see John in the desert, and a good many were baptised by him. He chased the luxurious pharisees and received soldiers and poor people kindly.

<sup>1</sup>*A reed shaken*.—The simile is taken from the banks of the Jordan, where reeds grew, and Our Lord puts the question, which answers itself, by defying anyone to see anything inconstant in John.

<sup>2</sup>*Soft garments*.—Our Lord praises John's austerity, and contrasted it with the luxury of the rich and courtiers. His courage sent him to prison.

<sup>3</sup>*More than a prophet*.—John was more than a prophet, inasmuch as he pointed out the fulfilment of his prophecies. If prophet be taken in its wider sense John had other qualities over and above.

<sup>4</sup>*Angel*.—This sentence seems quoted from the prophet Malachias iii. 1, with the difference of *my* of Malachi being changed into *thy* by Our Lord. Either form shows His Divinity. Angel may mean messenger, or a sinless pure man.

<sup>5</sup>*A greater*.—This has reference to prophets. The Church sings of John *maxime vatum*, greatest of prophets.

<sup>6</sup>*Lesser*.—This may refer to Our Lord Himself, or to a beatified soul, to an angel, or to a Christian with regard to *state*.

<sup>1</sup>*Suffereth violence*.—The figure is from assaulting a citadel. Heaven has to be striven for by zeal, by mortification, by toil, and only those who thus strive shall carry it. *Until now* is a Hebraism which does not mean that this violence ceased, but rather that it continues and will. See i. 25.

We should always speak well of the absent.

- 1st. It shows charity.
- 2nd. Our listeners are edified.
- 3rd. It is sure to reach those we speak of, and please them.

The reverse of back-biting.

John the Baptist was:

- |                 |        |                 |
|-----------------|--------|-----------------|
| 1st. A Virgin.  | } Four | <i>Aureolæ.</i> |
| 2nd. A Prophet. |        |                 |
| 3rd. A Doctor.  |        |                 |
| 4th. A Martyr.  |        |                 |

The nobility of a Christian in state.

- 1st. Above the ancients.
- 2nd. Members of Christ.
- 3rd. Heirs to the King of Heaven.

What a shame to sin, and spoil all this!

Heaven is not for the lazy.  
We must do violence:

- 1st. To our inclinations.
- 2nd. To our passions.
- 3rd. To our affections.

13. "Omnes enim prophetæ et lex usquæ ad Joannem prophetaverunt:

14. "Et si vultis recipere, ipse est Elias qui venturus est.

15. "Qui habet aures audienti audiat.

16. "Cui autem similem æstimabo generationem istam? Similis est pueris sedentibus in foro, qui clamantes cœqualibus.

17. "Dicunt: *Cecinimus vobis, et non saltastis; lamentavimus, et non planxistis.*

13. For all <sup>1</sup>the prophets and the law prophesied until John:

14. And if you will <sup>2</sup>receive it, he is Elias that is to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I esteem <sup>3</sup>this generation to be like? It is like to children sitting in the market-place, who cry out to their companions,

17. And say: 'We have piped to you, and you have not danced: we have lamented, and you have not mourned.



18. "Venit enim Joannes neque manducans neque bibens, et dicunt: *Dæmonium habet.*

19. "Venit Filius Hominis manducans et bibens, et dicunt: *Ecce homo vorax et potator vini, publicanorum et peccatorum amicus.* Et justificata est sapienti à filiis suis."

18. For 'John came neither eating nor drinking, and they say: He hath a devil.

19. The Son of man came eating and drinking, and they say: 'Behold, a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified 'by her children.

From the personal sanctity and work of the Baptist, Our Lord turns to the multitude and points out how little effect it had upon them. He addresses all; but the barrenness of preaching and example upon the Scribes and Pharisees is particularly alluded to. If some one came to us this way, or if one came to us that way, you will say: "We came to you in every way, and all to no purpose." This would seem to be the drift of these sentences of the sacred text.

<sup>1</sup>*The prophets.*—Prophecy regarding Our Lord's coming as the Messiah ceased with John. Whatever prophecies are made after John, belong to the time after the preaching of Our Lord. *Until John.* Hebraism again. It does not mean that John *did not* prophecy but rather that *he did*.

<sup>2</sup>*Receive it.*—McCarthy objects to *it*, as neither the Greek nor Latin copies have the word. The meaning is; John will be another Elias to you, if you listen to him, and he would convert you as Elias did once and will do again at the end of time.

<sup>3</sup>*This generation,* seems to be uttered in contempt. It is generally applied in that manner to the Pharisees.

<sup>4</sup>*We have piped.*—The allusion is to a band of children who tried to keep another band of sulky children in good humour. They could not make them either dance or cry.

<sup>5</sup>*John.*—Mortification and penance had no effect upon the Pharisees except to produce calumnies.

<sup>6</sup>Our Lord's genial, social manner only scandalised them, and made them call names. The Pharisees are yet with us in various guises.

<sup>7</sup>*By her children.*—The sense here seems to be plain enough. In Oriental phraseology—in the Celtic for instance—a man is called the *mac* or son of his trade or calling; so in Hebrew. The children of wisdom are its followers, those who hearkened to John and Our Lord.

The pride and self-conceit of the Pharisees made them :

- 1st. Despise John.
- 2nd. Reject his teaching.
- 3rd. Call him names.

Most of the preachers of God's Word, who really are in earnest and lack human respect, are treated in the same way.

Our Lord comes gently and amiably. He is :

- 1st. Maligned.
- 2nd. Called names.
- 3rd. Crucified.

Still the work they came to do prospered. The Church has enemies, but her children are still :

- 1st. Working for wisdom.
- 2nd. Teaching wisdom.
- 3rd. Dying for wisdom's sake.

20. Tunc cœpit exprobrare civitatibus in quibus factæ sunt plurimæ virtutes ejus, quia non egissent pœnitentiam :

21. "Væ tibi, Chorozaïn ! væ tibi, Bethsaida ! quia, si in Tyro et Sidone factæ essent virtutes quæ factæ sunt in vobis, olim in cilicio et cinere pœnitentiam egissent.

22. "Verumtamen dico vobis : Tyro et Sidoni remissius erit in die judicii quàm vobis.

23. "Et tu, Capharnaum, numquid usquè in cœlum exaltaberis ? Usquè in infernum descendes, quia, si in Sodomis factæ fuissent virtutes quæ factæ sunt in te, fortè mansissent usquè in hanc diem.

24. "Verumtamen dico vobis quia terræ Sodomorum remissius erit in die judicii quàm tibi."

20. Then he began to upbraid the cities wherein were done the most of his mighty works, because they had not done penance.

21. Wo to thee, <sup>1</sup>Chorozaïn, wo to thee, Bethsaida : for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sackcloth and ashes.

22. But I say unto you, it shall be more <sup>2</sup>tolerable for Tyre and Sidon in the day of judgment than for you.

23. And thou, <sup>3</sup>Capharnaum, shalt thou be exalted up to heaven ? thou shalt go down even unto hell. For if the mighty works had been done in <sup>4</sup>Sodom that have been done in thee, perhaps it would have remained until this day.

24. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee.

Some say that these words were uttered when Our Lord and His Apostles met after their missionary tour, and before he sent the Seventy-two. Others that he uttered them when the Seventy-two returned. Others that he uttered them at two different times, and in this, several Fathers are agreed. The gist of the matter seems to be this: He had spoken of the Scribes and Pharisees, who not only refused to believe in Him, but actually maligned Him. He now addresses Himself to those who did believe, but failed to reform their lives accordingly. He wishes to show that those who believe and practise not, are worse, in a certain manner, than those who reject the motives of belief. A grand theological question arises here, and has split the theological world into twenty sections since the utterance of the sentence by Our Lord, namely, if Tyre and Sidon would have done so well, why did He not go there, and not be throwing his time away on the obstinate? For this question see theology; and blessed art thou, if thou becomest wiser than thou art.

<sup>1</sup>*Corozain. Bethsaida.*—Commentators try to fix the sites of these now deserted cities. They mention two or three Bethsidas. There must have been a dozen, as it literally means a *fish house*. Our Lord spoke of two towns near Capharnaum, which he had often honoured by his presence and in which he had performed miracles. Tyre and Sidon were towns of the Gentiles, into which—by a special decree of Providence—they were not to go until after the Ascension.

<sup>2</sup>*Tolerable.*—Both shall suffer, but some less than the others.

<sup>3</sup>*Capharnaum.*—This place, chosen by Our Lord as His own city, gets a heavier curse. There is no sign of its existence at the present day—except on maps.

<sup>4</sup>*Sodom. Perhaps.*—The *perhaps* here is introduced into the Vulgate as *forte*. Forte does not always mean *perhaps* in Latin, and in Greek *ἀν* means *yea*, or an asseveration. Our Lord knew very well whether they could have remained or not. This is a mis-translation.

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Cornelius A Lapide concludes that those who are more favoured here, and abuse favours, shall be more punished hereafter.

The gradation of punishment in hell involves a curious problem. If one goes there, the lightness of eternal pain is a very poor consolation.

Christians more than Jews.

Romans     "     "     Indians.

Priests     "     "     Laymen.

Religious   "     "     Seculars.

And indeed it is but reasonable. To whom much is given, of him much shall be required.

This makes a good sermon for a Mission.

1st. Not to be converted is bad.

2nd. To be, and not to mend, is worse.

3rd. To mend, and not persevere, worst.

Illustrated by examples, this has great force.

25. In illo tempore, respondens Jesus dixit: "Confiteor tibi, Pater, Domine cœli et terræ, quia abscondisti hæc à sapientibus et prudentibus, et revelasti ea parvulis.

26. "Ità, Pater, quoniam sic fuit placitum ante te.

27. "Omnia mihi tradita sunt à Patre meo. Et nemo novit Filium nisi Pater, neque Patrem quis novit nisi Filius, et cui voluerit Filius revelare.

28. "Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos.

29. "Tollite jugum meum super vos, et discite à me quia mitis sum et humilis corde, et invenietis requiem animabus vestris.

30. "Jugum enim meum suave est, et onus meum leve."

25. At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26. Yea, Father; for so it hath seemed good in thy sight.

27. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom the Son will reveal him.

28. Come to me, all you that labour, and are heavy laden, and I will refresh you.

29. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls.

30. For my yoke is sweet, and my burden light.

Some observe that these words were said by Our Lord, not

immediately after what went before in this chapter, but after the Seventy-two came back and were astounded at their success in casting out devils and healing the sick. Some, who think otherwise, say that when He had bemoaned the ungrateful towns, He addressed the Eternal Father in thanksgiving for the recompense He had given Him in those who availed themselves of the blessings of the Gospel at the preaching of His disciples. Whichever way we may take the matter it is easy to see that He is giving thanks for favours received by the ministry of his followers.

<sup>1</sup>*Hid these things.*—He does not thank His Father for the hiding, but rather for the revealing to little ones—or as we should say “poor creatures”—although there are not wanting some who say He thanked for the hiding, inasmuch as it prevented sacred things from being profaned.

<sup>2</sup>*All things are delivered to me*, viz. : His Divinity, His Providence, His power of comforting all, as some say who connect this verse with verse 28. The *unless* excludes all of a different nature, or of merely human nature. The Holy Ghost is not excluded, because He is not yet formally revealed. Every human agency is excluded. It is “I am the way,” in another shape.

<sup>3</sup>*The Son.*—The same idea repeated, and to show the identity and intimacy of Father and Son.

<sup>4</sup>*Come to me.*—This is an invitation which distinguishes his mode of treating sinners from that of the Scribes and Pharisees. Magdalen and others illustrate this.

<sup>5</sup>*Learn of me.*—This is the grand lesson of the whole Gospel.

Humility is very pleasing in the eyes of God. This is shewn by :

- 1st. His love of children.
- 2nd. His love of penitents.
- 3rd. His love of those who distrust themselves.

*The proud are detestable :*

- 1st. Because they rob God.
- 2nd. Because they glory in what is given them.
- 3rd. Because they cannot see their faults.

The invitation of Jesus Christ to sinners

- 1st. Makes no distinction.
- 2nd. No one rejected.
- 3rd. All are comforted.

Our Lord's example. S. Augustine says: Not learn of Me to work miracles, etc., but :

- 1st. To be meek.
- 2nd. To be humble.
- 3rd. In your heart, and not in words.

## CHAPTER XII.

*Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.*

1. In illo tempore, abiit Jesus per sata sabbato. Discipuli autem ejus, esurientes, cœperunt vellere spicas et manducare.

2. Pharisei autem, videntes, dixerunt ei : “ Ecce discipuli tui faciunt quod non licet facere sabbatis.”

3. At ille dixit eis : “ Non legistis quid fecerit David quandò esuriit, et qui cum eo erant ?

4. “ Quomodò intravit in domum DEI, et panes propositionis comedit, quos non licebat ei edere neque his qui cum eo erant, nisi solis sacerdotibus ?

5. “ Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant, et sine crimine sunt ?

6. “ Dico autem vobis quia templo major est hic.

7. “ Si autem sciretis quid est *Misericordiam volo et non sacrificium*, nunquàm condemnassetis innocentes :

8. “ Dominus enim est Filius Hominis etiam sabbati.”

1. At that time Jesus went through the corn on the sabbath day : and his disciples, being hungry, began to <sup>1</sup>pluck the ears of corn, and to eat.

2. And <sup>2</sup>the Pharisees, seeing them, said to him : Behold, thy disciples do that which is not lawful to do on the sabbath days.

3. But he said to them : Have you not read what David did when he was hungry, and they that were with him :

4. How <sup>3</sup>he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only ?

5. Or have ye not read in the law, how that on the sabbath days <sup>4</sup>the priests in the temple break the sabbath, and are without blame ?

6. But I tell you that there is here a greater than the temple.

7. And if you knew what this meaneth : <sup>5</sup>I will have mercy, and not sacrifice : you would never have condemned the innocent.

8. For <sup>6</sup>the Son of man is Lord even of the sabbath day.

The New Law seemed to make every item of the Old more severe and strict than the Jewish interpretation thereof, except in the matter of observing the Sabbath. The Jews were very exact, even to superstition, and are so still on this point. Our Lord wished to show, that the Sabbath observance was a thing of positive law, and not belonging to the natural its observance can be lawfully dispensed with when:—1st. The natural law and it clash. 2nd. When a higher or more important positive law overrules it. 3rd. Necessity. 4th. Charity, or the good of our neighbours demand it. 5th. When a legislator or his representative relaxes it.

<sup>1</sup>*Pluck the ears of corn.*—It was lawful to do so in a cornfield, or pluck grapes when passing through a vineyard on any ordinary day. The Bible does not exclude the Sabbath; but the Talmud and the customs do. Their plucking the ears show that they had no scrip.

<sup>2</sup>*The Pharisees.*—These were the forerunners of our modern Presbyterians and Sabbatomaniaes.

<sup>3</sup>*He entered into the House of God.*—David was hungry and so were his men, and he ate the bread which should be consumed only by the Levites. Necessity is above a positive law.

<sup>4</sup>*The priests in the temple.*—This is not written in so many words but in substance. Devotion and charity cause them to kill beasts and immolate them on the Sabbath.

<sup>5</sup>*I will have mercy and not sacrifice.*—This is a lecture on severely judging the actions of others.

<sup>6</sup>*The Son of Man.*—He could abolish the Sabbath altogether if He so chose. In fact, it was abolished, as its observance was transferred to the first day of the week or Sunday.

Too strict an observance of any human law becomes superstition.

1st. Because human laws are fallible.

2nd. Because they are made for passing interests.

3rd. Because they can be changed.

The observance of Sunday is best explained by Catholics.

1st. No one works servilely.

2nd. Necessity and charity exempt.

3rd. A dispensation does the same.

9. Et cùm indè transisset, venit in synagogam eorum.

10. Et ecce homo manum habens aridam : et interrogabant eum dicentes " Si licet sabbatis curare," ut accusarent eum.

11. Ipse autem dixit illis : " Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit hæc sabbatis in foveam, nonne tenebit et levabit eam ?

12. " Quantò magis melior est homo ove ? Itaque licet sabbatis benefacere."

13. Tunc ait homini : " Extende manum tuam." Et extendit, et restituta est sanitati sicut altera.

14. Exeuntes autem pharisæi, consilium faciebant adversus eum, quomodo perderent eum.

9. And when he was departed from thence, he came into the <sup>1</sup>synagogue.

10. And behold, there was a man who had his hand withered, and they asked him, saying : Is it lawful to heal on the sabbath days ? that they might accuse him.

11. But he said to them : What man shall there be among you, that <sup>2</sup>hath one sheep : and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up ?

12. How much better is a man than a sheep ? Therefore it is lawful to do a good deed on the sabbath day.

13. Then he saith to the man : <sup>3</sup>Stretch forth thy hand. And he stretched it forth : and it was restored to health, like as the other.

14. And the Pharisees, going out, made a consultation against him, how they might destroy him.

His instructions on the Sabbath question made no favourable impression on the Pharisees, neither do they on modern Sabbatarians. The enemies of Our Lord unable to answer His reasoning, put Him one of those captious questions in the shape of a dilemma. " Is it lawful to heal on the Sabbath ?" If He says " yes," then He is against the law of Moses ; if He says " no," He is wanting in kindness before the people. The man with the withered hand is provided as a test case ; and then Our Lord shows that it is lawful to do a good deed on the Sabbath Day. This one question, of the Sabbath, simple as it was, gave them the only handle they could find at turning the people against Jesus, and justifying their own persecution.



<sup>1</sup>*Synagogue*.—The Jews assembled in their synagogues or meeting houses on the Sabbath, there to hear the law and listen to the teachings of their doctors or rabbis. The glosses of these masters in Israel form what are called now the Targum and Talmud.

<sup>2</sup>*Hath one sheep*.—An objector might say here, could not Our Lord wait till the following day and then cure? It is a greater evil to leave a man sick one day than to lose a sheep.

<sup>3</sup>To stretch forth one's hand could not certainly break the Sabbath, otherwise no Jew could put on his coat.

<sup>4</sup>*Made a consultation*.—Oh, clear-headed Pharisees! It is a sin to cure a withered hand, and none at all to plot a man's death on the Sabbath! They, like their successors, hold rigidly to some external things, and violate, without scruple, far more important laws.

Prejudice and custom are great obstacles to truth. We are:

1st. Wed to the first; led by the other.

2nd. Blinded by one; justified by the other.

3rd. Made obstinate by the one; and die in our obstinacy by the other.

To refuse an act of charity on Sunday and then get drunk and break a commandment, is unjustifiable.

1st. This was never intended.

2nd. It is blaspheming God.

3rd. It is damning ourselves.

Plenty of fun to keep people out of mischief ought to be allowed by laws on Sundays.

15. JESUS autem, sciens recessit indè; et secuti sunt eum multi, et curavit eos omnes.

16. Et præcepit eis ne manifestum eum facerent:

17. Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem.

15. But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16. And he <sup>1</sup>charged them that they should not make him known.

17. That the word might be fulfilled which was spoken by Isaias the prophet, saying:

18. *Ecce puer meus quem elegi, dilectus meus in quo bene complacuit animæ meæ. Ponam spiritum meum super eum, et judicium gentibus nuntiabit.*

19. *Non contendet neque clamabit, neque audiet aliquis in plateis vocem ejus.*

20. *Arundinem quassatam non confringet, et linum fumigans non extinguet, donec ejiciat ad victoriam judicium.*

21. *Et in nomine ejus gentes sperabunt.*

18. Behold <sup>1</sup>my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the gentiles.

19. <sup>2</sup>He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

20. <sup>3</sup>The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth <sup>4</sup>judgment unto victory.

21. And in his name the <sup>5</sup>gentiles shall hope.

Jesus went to another place and continued to bless those who followed Him or applied to Him, by curing all of them.

S. Matthew here quotes from Isaias xlii., but his words differ both from the Hebrew and the Septuagint in some minor things, although they all agree in substance. Writers on quotations of the kind in the New Testament, explain them variously. Some say they may have quoted from a copy of the Old which has not come down to us. Some say they quoted from memory and sometimes forgot. Calmet justly condemns this supposition. The real explication is, that it was customary in their time, not to quote *literally*, but to quote what suited your purpose, *substantially*. Literal quotation is quite a modern virtue, and was unknown to the ancients. Even copyists—holy and learned men—did not scruple to take freedoms with a text which would shock a modern.

<sup>1</sup>*Charged them.*—It would seem as if Our Lord did not wish to exasperate the Pharisees any further just at present.

<sup>2</sup>*My servant.*—S. Matthew quotes from the Old Testament much oftener than the other Evangelists because he wrote his Gospel more immediately for the converted Jews. Servant here is the same as boy. Our Lord's humanity is meant.

<sup>3</sup>*He shall not contend.*—Here there is a contrast drawn between himself and those dangerous old prophets who spoke out, denounced in loud tones, thundered, brought fire from heaven, etc.

<sup>4</sup>*The bruised reed.*—This beautiful figure means that He will not crush

those who are weak and diffident, and He will not stamp out a nuisance, but let it go by itself.

<sup>6</sup>*Judgment unto victory*, means that His teaching shall prevail, or that He will reserve his severity until the Last Day.

<sup>6</sup>*Gentiles shall hope*.—Calling attention to the old prophecies regarding the Messiah.

Our Lord could crush and annihilate the Pharisees by a wave of his arm. Could expose their secret faults and ruin them. Instead:

1st. He goes away in silence.

2nd. He tells the others to be silent.

3rd. He speaks quietly and gently.

How necessary gentleness and attractiveness are in a leader or ruler. Subjects then:

1st. Obey for love and not fear.

2nd. They obey gladly.

3rd. Their work is lightsome when so done.

22. Tunc oblatus est ei dæmonium habens, cæcus et mutus : et curavit eum, ita ut loqueretur et videret.

23. Et stupebant omnes turbæ, et dicebant : Numquid hic est Filius David ? ”

24. Pharisei autem, audientes, dixerunt : “ Hic non ejicit dæmones nisi in Beelzebub principe dæmoniorum.”

25. JESUS autem, sciens cogitationes eorum, dixit eis : “ Omne regnum divisum contra se desolabitur, et omnis civitas vel domus divisa contra se non stabit.

26. “ Et si Satan as Satanam ejicit, adversus se divisus est : quomodo ergo stabit regnum ejus ?

22. Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, so that he both <sup>1</sup>spoke and saw.

23. And all the multitudes were amazed, and said : Is not this the <sup>1</sup>son of David ?

24. But <sup>2</sup>the Pharisees hearing it, said : This man casteth not out devils but by Beelzebub the prince of the devils.

25. And Jesus knowing their thoughts, said to them : ‘ Every kingdom divided against itself shall be made desolate : and every city or house divided against itself shall not stand.

26. And <sup>2</sup>if Satan cast out Satan, he is divided against himself : how then shall his kingdom stand ?

The Evangelist does not say whether this patient was brought to Jesus by his own friends or by the Pharisees. Whether it was a *bona fide* case or another test one. Commentators are not agreed as to the time of this incident. Some think that the devil, in taking possession of the man, made him blind and dumb ; and some think that he was born blind and 'dumb, and that the devil entered into him then. There is a saying amongst the people : "Beware of those whom the Lord has marked," and it is verified by experience. Deformed and defective people are very often more impish than their neighbours. Some say this comes from being tormented when children by the mockeries of their companions.

<sup>1</sup>*Spoke and saw*.—The cure was perfect and the effect instantaneous.

<sup>2</sup>*Son of David*.—For the reasons already mentioned, S. Matthew brings in one of the Hebrew epithets of the Messiah. The people seem convinced *en masse* of His being the real Promised One.

<sup>3</sup>*The Pharisees*.—Just at the moment the Pharisees step in to keep the people in their former ignorance. They cannot deny the miracles ; so they must explain them away.

<sup>4</sup>*Every Kingdom divided*.—History shows the truth of this aphorism but too well.

<sup>5</sup>*If Satan cast out Satan*.—Collusion might be possible between two devils in order to do greater evil ; but never could be for doing good. Heretics are always united in hating the Catholic Church, but in nothing else. Our Lord had no league with the devils as their own shrieks showed.

In a figurative sense the devil of heresy or error makes people :

- 1st. Blind to the truth.
- 2nd. Dumb in its utterance.
- 3rd. Deaf to our teaching.

The Pharisees' reasons are like those which the heretics use to malign the Saints.

The necessity of unity in the Church of God is evidently foreshadowed here. Divided :

- 1st. It cannot stand.
- 2nd. It must fall.
- 3rd. Or turn into fragments.

The heretical persuasions are like the lintels, doors and ornaments of a ruined old church scattered about without cohesion.

27. Et si ego in Beelzebub ejicio dæmones, filii vestri in quo ejiciunt? Ideò ipsi judices vestri erunt.

28. "Si autem ego in Spiritu DEI ejicio dæmones, igitur pervenit in vos regnum DEI.

29. "Aut quomodò potest quisquam intrare in domum fortis et vasa ejus diripere, nisi priùs alligaverit fortem, et tunc domum illius diripiet?

30. "Qui non est mecum, contrà me est, et qui non congregat mecum, spargit.

31. "Ideò dico vobis: Omne peccatum et blasphemia remittetur hominibus. Spiritùs autem blasphemia non remittetur.

32. "Et quicumque dixerit verbum contrà Filium Hominis, remittetur ei: qui autem dixerit contrà Spiritum-Sanctum, non remittetur ei, neque in hoc sæculo neque in futuro.

27. And if I by Beelzebub cast out devils, by whom do 'your children cast them out? Therefore they shall be your judges.

28. But if I by the Spirit of God cast out devils, then is the 'kingdom of God come unto you.

29. Or how can any one enter into the house of the 'strong man, and rifle his goods, unless he first bind the strong man? and then he will rifle his house.

30. He that is not with me is against me: and he that gathereth not with me, 'scattereth.

31. Therefore I say to you, every sin and blasphemy shall be forgiven men; but the 'blasphemy against the Spirit shall not be forgiven.

32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the 'world to come.

Our Lord continues to confute the allegation of the Pharisees. Here we have what S. Augustine calls one of the most difficult passages in the Holy Scripture. Our Lord gave power to forgive all manner of sin *whatsoever*. Here there is one that *shall not* be forgiven. He does not say *cannot*, and it is a wonder commentators have not noticed the distinction more generally. Writers are divided as to the nature of this sin, and range through a great many. S. Augustine settles upon final impenitence. The real sin which the text conveys seems to be, attributing the works of the Holy Ghost or of God in any form to the devil. This is the blasphemy which will not be forgiven; because it is done through sheer and wilful malice. It could be forgiven,

but those who commit it will never ask for pardon, and consequently are certain to die impenitent. This is the most generally received opinion.

Founding purgatory on verse 32 is as old as S. Augustine; if not indeed as old as the Church itself. No one can explain the sentence otherwise except by explaining it away. Either sins are forgiven in the next world or they are not. If they are—then purgatory. If not—the above becomes nonsense.

<sup>1</sup>*Your children.*—What children does Our Lord mean in this verse? Some say the Jewish exorcists, and Calmet gives very curious accounts of the ceremonies they make use of. Others say that He meant His own disciples. Either meaning will do for the force of His argument.

<sup>2</sup>*Kingdom of God.*—By this designation was the coming of the Messiah known among the Hebrews.

<sup>3</sup>*Strong man.*—This was the armed guard who kept castles and fortresses. The first thing was to bind him when you went to rob. The devil was to be bound by the Messiah. Our Lord shows that He has him bound hand and foot, and that he is rifling his kingdom and taking away his spoils—the souls of men.

<sup>4</sup>*Scattereth.*—A time has come when people must take sides—neutrality will not do.

<sup>5</sup>*Blasphemy against,* not mere sin is mentioned here.

<sup>6</sup>*World to come.*—This is always said of the time after death. If sins can be forgiven then, there must be a middle state. Out of hell there is no redemption, and nothing defiled can enter the Kingdom of Heaven.

Impugning the known truth wilfully, and of malice propense, can scarcely be forgiven.

1st. It does harm to thousands which cannot be repaired.

2nd. This kind of sinner is always hardened.

3rd. Given over to a reprobate sense; and grace cannot reach him.

No heresiarch was ever converted.

The doctrine of purgatory has always been held in the Church. Even the Jews held it, and hold it still.

1st. It was never condemned by Our Lord.

2nd. It is implied here and elsewhere.

3rd. It is equitable and consonant to both the justice and the mercy of God.

I.

33. "Aut facite arborem bonam, et fructum ejus bonum; aut facite arborem malam, et fructum ejus malum: siquidem ex fructu arbor agnoscitur.

34. "Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? ex abundantia enim cordis os loquitur.

35. "Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala.

36. "Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die judicii.

37. "Ex verbis enim tuis justificaberis, et ex verbis tuis condemnaberis."

33. Either make the tree good, and its fruit good: or <sup>1</sup>make the tree evil, and its fruit evil: for by the fruit the tree is known.

34. O generation of vipers, how can you speak good things, whereas you are evil? for out of <sup>2</sup>the abundance of the heart the mouth speaketh.

35. A good man, out of a good treasure, <sup>3</sup>bringeth forth good things: and an evil man, out of an evil treasure, bringeth forth evil things.

36. But I say unto you, that every idle word that men shall speak, they <sup>4</sup>shall render an account for it in the day of judgment.

37. For by <sup>5</sup>thy words thou shalt be justified; and by thy words thou shalt be condemned.

The value of words intentionally and unintentionally is here put forth. Words which injure a man in his reputation must be accounted for certainly, for they are serious sins. Idle words, words which do neither good nor harm, and are not uttered for any good intention must be accounted for before Me. How much more, slander!

Be honest then; talk as you think, or think as you talk. This seems to be the full meaning of verse 33. You acknowledge that I am a good man, but you say I do evil things. You pretend to be good, and I know you are not. Then speak according to your pretence to sanctity, or acknowledge to the world the evil of your hearts from which your words come forth so spontaneously.

<sup>1</sup>*Make the tree evil.*—See the explanation just given. Acting a double part finds no favour in heaven. Be what you appear, or appear what you are. This is honesty and uprightness. All the rest is hypocrisy.

<sup>2</sup>*The abundance of the heart.*—This is a great proverb, and whether invented by Our Lord, or quoted by Him, obtains universal credence.

<sup>3</sup>*Bringeth forth.*—This is but an illustration of the proverb.

<sup>4</sup>*Shall render an account.*—There must be a Purgatory then, where they can atone for them; or, if they have mortal sins with them and are damned, they must atone for them for ever.

<sup>5</sup>*Thy words.*—This is not to the exclusion of actions, but showing that men can sin mortally by words—as the Pharisees had done—even though they keep the law to the letter in their outward actions.

The value of candour is :

- 1st. It is truth.
- 2nd. You deceive no one.
- 3rd. Though it displeases, it works good in the end.

Hypocrisy is :

- 1st. Despicable.
- 2nd. A huge lie.
- 3rd. Always found out.

Well regulated interior is necessary :

- 1st. For people in the world.
- 2nd. For those in the cloister.
- 3rd. For those who expect the last judgment, everywhere.

Idle words :

- 1st. Generally passed by in confession.
- 2nd. Very little remorse for them.
- 3rd. May get Purgatory yet.

38. Tunc responderunt ei quidam de scribis et pharisæis, dicentes : " Magister, volumus à te signum videre."

39. Qui respondens ait illis : " Generatio mala et adultera signum quærit, et signum non dabitur ei nisi signum Jonæ prophetæ :

40. " Sicut enim fuit Jonas in ventre ceti tribus diebus et

38. Then some of the Scribes and Pharisees answered him, saying : Master, we would see <sup>1</sup>a sign from thee.

39. But he, answering, said to them : An evil and <sup>2</sup>adulterous generation seeketh for a sign : and a sign shall not be given it, but the sign of Jonas the prophet.

40. For as Jonas was in the <sup>3</sup>whale's belly three days and

L 2



tribus noctibus, sic erit Filius  
Hominis in corde terræ tribus  
diebus et tribus noctibus.

41. "Viri Ninivitæ surgent  
in iudicio cum generatione istâ,  
et condemnabunt eam, quia pœ-  
nitentiam egerunt in prædica-  
tione Jonæ: et ecce plûs quàm  
Jonas hic.

42. "Regina Austri surget  
in iudicio cum generatione istâ,  
et condemnabit eam, quia venit  
à finibus terræ audire sapientiam  
Salomonis: et ecce plûs quàm  
Salomon hic.

three nights: so shall the Son of  
man be in the heart of the earth  
three days and three nights.

41. "The men of Ninive shall  
rise in judgment with this gen-  
eration, and shall condemn it:  
because they did penance at the  
preaching of Jonas: and, be-  
hold, a greater than Jonas is  
here.

42. "The queen of the south  
shall rise in judgment with this  
generation, and shall condemn  
it: because she came from the  
ends of the earth to hear the  
wisdom of Solomon: and, be-  
hold, a greater than Solomon  
is here.

One of the leading features of Christ's public ministry was that He never performed a miracle for show, or to let His power be seen, except the changing water into wine at His mother's request. Pilate wished to see a sign; Herod wished to see a sign; His crucifiers asked for a sign; these Pharisees here do the same. He never gratified curiosity in that way, although it occurs to a cursory reader that He might silence them for ever if He did. He knew them better than we do. His Resurrection was the biggest sign ever given upon earth, and yet we find them saying that the Apostles stole Him. S. Paul, born aftertime as he was, alludes to this as the hinge upon which all our faith turns.

<sup>1</sup>*A sign.*—They wanted to see the sun stop in the firmament, a grand clap of thunder on a fine day, or a star of brilliancy shooting into their midst and out again.

<sup>2</sup>*Adulterous,* means faithless in Hebrew. It may be taken literally here, or at least to stigmatise His hearers as degenerate sons of their forefathers.

<sup>3</sup>*Whale's belly.*—The book of Jonas does not say whale, it says *a big fish* which is generally translated *whale*.

<sup>4</sup>*Three days and three nights.*—This was the ordinary parlance, as we call a week *eight days* in English. It was customary for the Jews to call portions of three days, including two nights, three days and three nights. Esther iv. 16 :—"Three days and three nights and *then* I will go;" v. 1, "On the third day," before the third night, "Esther put on," etc.

Portions of distinct days and nights counting for them. The Roman way of computing time was then in vogue in Judea, although for ceremonial purposes they used the sunset as one. Hence Our Lord having died on Friday afternoon, was from that till midnight in the tomb, one day and night. Saturday from midnight till midnight. Sunday from midnight till six o'clock in the morning, a piece of a night and a piece of a day.

<sup>5</sup>*The men of Niniveh.*—Rise in judgment. People stood up, as they do now in our courts when giving evidence.

<sup>6</sup>*The Queen of Saba.*—Some say she was an Arabian, and some an Ethiopian. The latter have tradition in their favour.

The Scribes asked a sign from heaven, and Our Lord said no ; but I shall give you a sign from the lower regions, much more adapted to your capacity.

1st. They were nearly sure to go there themselves.

2nd. Our Lord would show their obstinacy.

3rd. He would prove His own position by comparison.

The figures of 'Our Lord in the Old Law could well be brought in here :

Abel . . .	Slain.
Methusalem .	Sacrifice.
Isaac . . .	Carrying Cross.
Joseph . .	In captivity.
Moses . . .	Lawgiver.
Aaron . . .	Priesthood.
Jeremias . .	Death.
Jonas . . .	Resurrection.

43. "Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quærens requiem, et non invenit.

44. "Tunc dicit : Revertar in domum meam undè exivi. Et veniens invenit eam vacantem, scopis mundatam, et ornata.

45. "Tunc vadit et assumit septem alios spiritus secum nequiores se, et intrantes habitant ibi, et fiunt novissima hominis illius pejora prioribus. Sic erit et generationi huic pessimæ."

43. And when an 'unclean spirit is gone out of a man, he walketh 'through dry places, seeketh rest, and findeth none.

44. Then he saith : I will return into my house from whence I came out. And coming, he findeth it 'empty, swept, and garnished.

45. Then he goeth, and taketh with him 'seven other spirits more wicked than himself ; and they enter in and dwell there : and the 'last state of that man is made worse than the first. So shall it be also to 'this wicked generation.

Our Lord gives us, in these sentences, a notion of the devil's comfort in this world. He goes into a soul, has impurities and mortal sins always being performed. These are the grand furniture, the carpets, the ornaments, the articles of vertu which adorn the devil's dwelling in a poor mortal's soul. When a man relapses after having been brought into a state of grace, the devil comes back and finds all goodness swept clean out of him. The man generally goes deeper in sin then, and the devil not being able to enjoy all the viands prepared for him, calls in a whole company of imps to enjoy the feast. This is a paraphrase of the fine figure which Our Lord gives in this passage.

What a grand lesson to poor people who make such efforts to get into the state of grace; going miles upon miles and crushing their self-love to be cleansed, and then fall almost immediately into the old quagmire from which they have been lifted by God's goodness.

<sup>1</sup>*Unclean spirit*.—This seems to be a demon of the vice of impurity. It is the most difficult to dislodge, and the most facile to admit.

<sup>2</sup>*Through dry places*.—This is a metaphor. It is as if one should say, "the devil is driven out of a debauchee where he had fine lodgings, plenty of sins on every side of him; and now he must go and tempt some monk, nun, or Godloving soul. He may get a sin here or there, but it is *dry work*." The devil in Tobias was bound in a desert in Upper Egypt. He may have to abstain from tempting for awhile, and that is *drier work*.

<sup>3</sup>*Empty*.—All grace leaves the soul, and all merits also at the committal of a single mortal sin. The old vices creep in to garnish it for the devil's lodging.

<sup>4</sup>*Seven*.—This is what may be called a round number in Hebrew. He takes a whole lot.

<sup>5</sup>*Last state*.—Remorse comes now, and the knowledge of the depth he has sunk to overwhelms the sinner.

<sup>6</sup>*This generation* means the Jews in the first place, whom Our Lord was offering grace to; and in the next place, it means the relapsing sinner.

In impurity the devil is horrified at the vices he incites to.

1st. Because he is a fallen angel.

2nd. Because it is so brutish.

3rd. Because it deadens so many virtues.

Remedies against relapse:

1st. Avoid occasions of sin.

2nd. Withstand temptations.

3rd. Be faithful to your promises.

The relapsing sinner :

1st. Robs himself of grace  
and right to glory.

2nd. More devils come into  
him.

3rd. It is harder to get them  
out than it was.

If you have fallen do not  
despair.

1st. Ask contrition and you  
shall receive it.

2nd. God wills not the death  
of a sinner.

3rd. "Seventy times seven."

46. Adhuc eo loquente ad  
turbas, ecce Mater ejus et fratres  
stabant foris, quærentes loqui ei.

47. Dixit autem ei quidam:  
"Ecce Mater tua et fratres tui  
foris stant quærentes te."

48. At ipse, respondens,  
dicenti sibi ait: "Quæ est  
mater mea et qui sunt fratres  
mei?"

49. Et extendens manum in  
discipulos suos dixit: "Ecce  
mater mea et fratres mei:

50. "Quicumque enim fecerit  
voluntatem Patris mei qui in  
cælis est, ipse meus frater et  
soror et mater est."

46. As he was yet speaking  
to the multitudes, behold, his  
mother and his <sup>1</sup>brethren stood  
without, seeking to speak with  
him.

47. And one said to him:  
Behold thy mother and thy  
brethren stand without, seeking  
thee.

48. But he, answering him  
that told him, said: <sup>2</sup>Who is  
my mother, and who are my  
brethren?

49. And stretching forth his  
hand towards his disciples, he  
said: <sup>3</sup>Behold my mother and  
my brethren.

50. For whosoever shall <sup>4</sup>do  
the will of my Father, who is  
in heaven, he is my brother,  
and sister, and mother.

The position here is rather a curious one. The Pharisees made no secret of their designs against Our Lord, and those of His relatives who did not choose to follow Him thought Him mad (Mark iii. 21), they then thought the best thing would be to get Him home to Nazareth, and get Him to keep quiet until the rage of the Pharisees cooled. They induced Mary, by telling her the danger her Son was in, to come with them. Her mother's heart longed to have Him at home for awhile. She does not ask Him,

however. She interfered once, and once only, with His duty towards His Father, at the finding in the Temple.

About the brethren. There are four kinds of brethren mentioned in the Scripture: natural brethren, born of the same parents; fellow countrymen; kinsfolk; and brethren by affection. It is never said in the Scripture—as an impure heretic named Helvidius in ancient, and rationalists in modern times say—that Our Lord had any natural brethren. Those outside were His kinsfolk, and He seems to prefer His followers to them. His two cousins, by the mother's side, James and John, and His two or three reputed, by S. Joseph's side, were followers, and very much esteemed by Him.

<sup>1</sup>*Brethren.*—These were such of His relatives as refused up to this to believe in Him, and considered Him more or less a fanatic. Like many worldly people, they thought He might make a better living by working in the carpenter's shop.

<sup>2</sup>*Who is my Mother?*—Here Our Lord points out the superiority of His calling, and how much more dear to heaven and to the saints are heavenly ties, rather than natural ones.

<sup>3</sup>*Behold my mother and my brethren.*—All His followers, inasmuch as they are related to Him by spiritual ties, are dearer than relations who reject Him.

<sup>4</sup>*Do the will.*—This is the real tie with Our Lord. Now, as the Blessed Virgin did this will better than any other she must be dearest. S. John, we know, was very dear to Him. The natural tie and the spiritual together were very strong. Our Lord's preference for His relatives was not nepotism. He called them to a life of privation and martyrdom, and made Peter their superior.

Home ties and home cares are continually blamed by Our Lord, not because they are bad, but because they interfere with God's work, appealing:

- 1st. To our tenderness.
- 2nd. To our affection.
- 3rd. To our civil duties.

*Doing the will of My Father.*

A holy man very often sanctifies his family. Vocations seem to stick to certain families.

- 1st. Good example of some.
- 2nd. A spirit of rivalry for good.
- 3rd. Pride in owning a saint, and belonging to one.

## CHAPTER XIII.

*The parables of the sower of the cockle; of the mustard seed, &c.*

1. In illo die, exiens JESUS de domo, sedebat secùs mare.

2. Et congregatæ sunt ad eum turbæ multæ, ità ut in naviculam ascendens sederet, et omnis turba stabat in littore.

3. Et locutus est eis multa in parabolis, dicens:— “Ecce exiit qui seminat seminare.

4. “Et dùm seminat, quædam ceciderunt secùs viam, et venerunt volucres cœli et comederunt ea.

5. “Alia autem ceciderunt in petrosa ubi non habebant terram multam, et continuò exorta sunt, quia non habebant altitudinem terræ;

6. “Sole autem orto æstua-  
verunt, et quia non habebant radicem aruerunt.

7. “Alia autem ceciderunt in spinas, et creverunt spinæ et suffocaverunt ea.

8. “Alia autem ceciderunt in terram bonam, et dabant fructum, aliud centesimum, aliud sexagesimum, aliud trigesimum.

9. “Qui habet aures audiendi, audiat.”

1. <sup>1</sup>The same day Jesus going out of the house, sat by the sea-side.

2. And great multitudes were gathered together unto him, so that he went into a ship, and sat: and all <sup>2</sup>the multitudes stood on the shore.

3. And he spoke to them many things in parables, saying: Behold, <sup>3</sup>the sower went forth to sow.

4. And whilst he soweth, some fell <sup>4</sup>by the wayside: and the birds of the air came and eat them up.

5. And other some fell upon <sup>5</sup>stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6. And when the sun was up, they were scorched: and because they had not root, they withered away.

7. And others fell among <sup>6</sup>thorns: and the thorns grew up and choked them.

8. And others fell upon good ground: and they brought forth fruit, some <sup>7</sup>a hundred-fold, some sixty-fold, and some thirty-fold.

9. <sup>8</sup>He that hath ears to hear, let him hear.

Parables were, and are still, a common mode of conveying instruction in the East. Rude people, amongst whom the knowledge of letters did not prevail to any extent, must have something to fix an important doctrine in their minds. A story, a rhyme, or a parable is always the medium chosen for imparting what is meant to be remembered.

A parable is called by some a prolonged metaphor, and is defined "a continued narrative of a probable event, for the purpose of illustrating some sacred truth."

Its two qualities then are that *it be probable and not strained*; and secondly, that it be used to illustrate a sacred truth and not a profane one.

<sup>1</sup>*The same day.*—When it is put in the singular it is taken literally.

<sup>2</sup>*The multitudes.*—If He went out for a walk along the shore He could not have that little time to Himself. *He went into a ship.* This became a very frequent occurrence afterwards.

<sup>3</sup>*A sower.*—The simile was taken from what many of them had come from doing, or from what they may have observed.

<sup>4</sup>*By the way side.*—On the path or roadway.

<sup>5</sup>*Stony ground.*—A flag or rock which might be met in the ploughed field.

<sup>6</sup>*Thorns, or weeds.*

<sup>7</sup>*A hundred-fold.*—A grain of wheat brings forth even more, in some parts of the East.

<sup>8</sup>*He that hath ears.*—This is a common mode of calling attention; and was used by the prophets.

Preachers should suit their style and subject, to the capacity of their audience, otherwise:

1st. They will not be understood.

2nd. If people wonder and admire it will do no good.

3rd. Even the educated can understand plain speaking.

Exordia to Sermons are all meant to call the attention of the audience. Hence, a speaker should:

1st. Conciliate them.

2nd. Modestly propose his subject.

3rd. Try to interest them in its development.

10. Et accedentes discipuli, dixerunt ei : "Quarè in parabolis loqueris eis ?"

11. Qui respondens ait illis : "Quia vobis datum est nōsse mysteria regni cœlorum, illis autem non est datum.

12. "Qui enim habet, dabitur ei, et abundabit; qui autem non habet, et quod habet auferetur ab eo.

13. "Ideò in parabolis loquor eis, quia videntes non vident, et audientes non audiunt neque intelligunt.

14. "Et adimpletur in eis prophetia Isaïæ dicentis : *Auditū audietis, et non intelligetis; et videntes videbitis, et non videbitis.*

15. "*Incrassatum est enim cor populi huius, et auribus graviter audierunt, et oculos suos clausērunt, nequandò videant oculis et auribus audiant et corde intelligant, et convertantur, et sanem eos.*

10. <sup>1</sup>And his disciples came and said to him : Why speakest thou to them in parables ?

11. He answered and said to them : <sup>2</sup>Because to you it is given to know the mysteries of the kingdom of heaven : but to them it is not given.

12. <sup>3</sup>For he that hath, to him shall be given : but he that hath not, from him shall be taken away even that which he hath.

13. Therefore do I speak to them in parables : because <sup>4</sup>seeing they see not, and hearing they hear not, neither do they understand.

14. And the prophecy of Isaias is fulfilled in them, who saith : <sup>5</sup>By hearing you shall hear, and shall not understand : and seeing you shall see, and shall not perceive.

15. For the heart of this people is grown gross ; and with their ears they have been dull of hearing, and their eyes they have shut : <sup>6</sup>lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Grace is necessary in order that one may believe in Our Lord and His teaching. He gives His apostles their first lesson in this. The sun shines in the daytime ; but, if a man shuts his eyes he cannot see his way. Our Lord taught multitudes, but how many believed ? He now assumes a more mysterious



manner, so as to make them search out the meaning, and be rewarded with knowledge for the trouble they take to acquire it.

It is well to remember also that no amount of study or reading can bring one into the true fold of Christ without grace. Neither is the grace of conversion always given to those who lead the best lives in paganism or error; but very often to the flagitious. Why is this? It is one of the secrets of heaven which Our Lord has not yet revealed.

<sup>1</sup>*And His disciples came.*—This must be to the house, and after He delivered several parables from the boat. This and the explanation is another *hysteron-proteron*, in which S. Matthew seems to indulge.

<sup>2</sup>*Because to you it is given.*—Pearls are not to be cast before swine, and Our Lord reveals His full wisdom only to those who receive it worthily.

<sup>3</sup>This is a prevailing proverb which Our Lord uses to illustrate how grace aboundeth with the just and leaveth the sinner poorer and poorer every day.

<sup>4</sup>*Seeing they see not.*—This is a prophecy in Isaias vi. 9, 10, which is now being fulfilled.

<sup>5</sup>See remarks upon quotations already made (page 44).

<sup>6</sup>*Lest.*—God does not cause this blindness and hardness; but He refuses the grace spoken of in certain cases, and He knows the reason, but does not always let us know.

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The privilege of being born in the Catholic Church is very great.

1st. We have not to seek for our faith.

2nd. We know exactly what we have to believe.

3rd. We have the Sacraments to give us grace.

Abuse of grace is a great calamity.

1st. It hardens the heart against light.

2nd. It causes God to withdraw His aid.

3rd. It leads to coldness and final impenitence.

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Many instances in Ecclesiastical History.

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16. "Vestri autem beati oculi quia vident, et aures vestræ quia audiunt.

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. "Amen quippè dico vobis quia multi prophetæ et justi cupierunt videre quæ videtis, et non viderunt, et audire quæ auditis, et non audierunt.

18. "Vos ergò audite parabolam seminantis.

19. "Omnis qui audit verbum regni et non intelligit, venit malus et rapit quod seminatum est in corde ejus: hic est qui secùs viam seminatus est.

20. "Qui autem super petrosa seminatus est, hic est qui verbum audit et continuò cum gaudio accipit illud.

21. "Non habet autem in se radicem, sed est temporalis: factà autem tribulatione et persecutione propter verbum, continuò scandalizatur.

22. "Qui autem seminatus est in spinis, hic est qui verbum audit, et sollicitudo sæculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur.

23. "Qui verò in terram bonam seminatus est, hic est qui audit verbum et intelligit, et fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud verò trigesimum."

17. For, amen I say to you, <sup>1</sup>many prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

18. Hear you, therefore, the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the <sup>2</sup>wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20. And he who received the seed upon stony ground is he that heareth the word, and immediately receiveth it with joy.

21. Yet <sup>3</sup>hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.

22. And he who receiveth the seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches <sup>4</sup>choketh up the word, and he becometh fruitless.

23. But he who received the seed into good ground is he that heareth the word, and understandeth, and <sup>5</sup>beareth fruit, and yieldeth one a hundred-fold, and another sixty, and another thirty.

A blessing is pointed out to the Apostles in their seeing and understanding. They are beyond the Patriarchs because they *see* Our Lord, and beyond the *Jews* because they understand. Our Lord spoke in parables, or parabolic language until the night before he suffered. He did this to the simple and ignorant as well as to the learned, like Nicodemus. He was Himself sowing seeds, and did not explain all to the Apostles. How many things were they ignorant of, until the Holy Ghost came. Then a new light flashed upon them. They were not capable of greater enlightenment just yet. This little explanation may show the way to ourselves. We also ought not to consider ourselves fit to explain until we are taught.

<sup>1</sup>*Many prophets and just men.*—The advantage which the Apostles had, required pointing out in order to be fully appreciated. Poor ignorant men, more favoured than prophets and patriarchs.

<sup>2</sup>*The wicked one.*—The devil makes him make light of it, or distracts him.

<sup>3</sup>*Hath he not root in himself.*—His disposition is to bask in sunshine, but cannot bear trials.

<sup>4</sup>*Choketh up the word.*—The soil is good here, but it is not properly cared for or weeded. The majority of Christians are in this sad condition.

<sup>5</sup>*Beareth fruit.*—The various grades of merit which are to be found in the Saints proceed from their diligence in so using one grace as to deserve another and a greater.

*Sermon on the Path.*

- 1st. It must be dug up first.
- 2nd. It must be broken by humility.
- 3rd. It must be well harrowed by trials.

*Sermon on Stony Ground.*

- 1st. Must be sown oftener. Sacraments.
- 2nd. Must know its shallowness.
- 3rd. Must be burnt up with God's love and turned unto Him.

*Sermon on the Rich.*

- 1st. Seek the Kingdom of God.
- 2nd. Be not too solicitous.
- 3rd. Keep weeding continually.

*Sermon on the Good.*

- Be sanctified still :
- 1st. By extra prayer and recollection.
  - 2nd. By extra reading and study.
  - 3rd. By extra good works.

24. Aliam parabolam proposuit illis, dicens :— " Simile factum est regnum cœlorum homini qui seminavit bonum semen in agro suo.

25. " Cùm autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit.

26. " Cùm autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania.

27. " Accedentes autem servi patrisfamiliâs, dixerunt ei : Domine, nonne bonum semen seminasti in agro tuo ? unde ergò habet zizania ?

28. " Et ait illis : Inimicus homo hoc fecit. Servi autem dixerunt ei : Vis, imus et colligimus ea ?

29. " Et ait : Non, ne fortè, colligentes zizania, eradicetis simul cum eis et triticum :

30. " Sinite utraque crescere usquè ad messem, et in tempore messis dicam messoribus : Colligite primùm zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum."

24. Another parable he proposed to them, saying : The kingdom of heaven is likened to a man that sowed good seed in his field.

25. But <sup>1</sup>while men were asleep, his enemy came, and oversowed cockle among the wheat ; and went his way.

26. And when the blade was sprung up, and brought forth fruit, then appeared also <sup>2</sup>the cockle.

27. Then the servants of the master of the house came, and said to him : Master, didst thou not sow good seed in thy field ? from whence then hath it cockle ?

28. And he said to them : An enemy hath done this. And the servants said to him : <sup>3</sup>Wilt thou that we go and gather it up ?

29. And he said : No ; lest, whilst ye gather up the cockle, you root up the wheat also together with it.

30. <sup>4</sup>Let both grow until the harvest : and in the time of the harvest, I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn ; but gather the wheat into my barn.

Theologians start three great questions from this parable. 1st. About the mixture of good and evil in the world ; and 2nd. As to whether reference is made to the world at large, or to the portion of it called the Church. 3rd. As to the subject of toleration of religious opinions.

We premise that a parable is not a fair foundation for an argument. It is but a simile fit for an illustration, and does not always run on four feet. It is not supposed to be carried out to its utmost bounds in the parallelism. In fact, Our Lord in the explanation of the parable, verse 37 *et seq.*, leaves out many points. With due respect to commentators generally, it is our opinion that dogmatic questions should be treated at length in regular theology, and not in notes on the Scripture. To found a doctrine on a parable is . . . something like folly ! That this refers to the Church is a fair conclusion from the parable itself. The Church is one field out of the whole farm or world, and cultivated with special care. However, this is no argument.

<sup>1</sup>*While men were asleep.*—It is a custom in the East even yet, for enemies to oversow bad seed amid a crop of wheat. The figure is supposed to refer to negligent pastors ; but if men are tired sowing all day, why should they not sleep ?

<sup>2</sup>*This cockle or darnel* is hard to distinguish from wheat until both have grown considerably.

<sup>3</sup>*Wilt thou that we go and gather it up ?*—The zealous men in the Church rush at the rooting out of evil at once. Many great sinners become great saints and many rampant heretics become good Catholics. If these were rooted out in the beginning by zealots what would become of the fruits of grace ? Truly God is wiser in His long suffering than we are in our haste to destroy evil.

<sup>4</sup>*Let both grow.*—This is the rule of Providence, the beauty of which we fail to see until the final accounting day.

The origin of evil, like predestination, is a question not fit for preaching. No one can solve the mystery, and the attempts to do so may disturb faith. Similes may be given, such as :

1st. A good fruit tree and the frost or insects.

2nd. A good book put to bad uses.

3rd. The art of printing, etc.

Zeal is very good and God does not condemn it. But it may be :

1st. Too rash, by trying to outrun Providence.

2nd. Too cruel in not pitying those who err from prejudice.

3rd. Too hasty in condemning those whom the Almighty bears with.

31. Aliam parabolam proposuit eis dicens: "Simile est regnum cœlorum grano sinapis, quod accipiens homo seminavit in agro suo:

32. "Quod minimum quidem est omnibus seminibus; cùm autem creverit, majus est omnibus oleribus et fit arbor, ita ut volucres cœli veniant et habitent in ramis ejus."

33. Aliam parabolam locutus est eis: "Simile est regnum cœlorum fermento quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum."

34. Hæc omnia locutus est Jesus in parabolis ad turbas. Et sine parabolis non loquebatur eis.

35. Ut impleretur quod dictum erat per prophetam dicentem: *Aperiam in parabolis os meum, eructabo abscondita à constitutione mundi.*

31. Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of <sup>1</sup>mustard-seed, which a man took and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree; so that the <sup>2</sup>birds of the air come, and dwell in the branches thereof.

33. Another parable he spoke to them: The kingdom of heaven is like to <sup>3</sup>leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34. All these things Jesus spoke in parables to the multitudes: and <sup>4</sup>without parables he did not speak to them.

35. That the word <sup>5</sup>might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things hidden from the foundation of the world.

A gradation of parables may be observed in this chapter. The seed is the foundation. 1st. It is sown, and various effects follow. 2nd. Bad seed is sown through it, and the reason is partly given, but the result is stated further on. 3rd. The rapid growth is observed. 4th. The inter-penetrating power of the Gospel verities.

The two parables above are the themes of discourses continually. The mustard seed is small for a garden seed, and, in the East, the shrub which grows from it overtops all other herbs. The simile is beautiful in betokening the small and mean beginning of Christianity which spread its branches over the whole world in less than twenty-five years after Our Lord's Ascension.

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The leaven is chosen to typify the Church's power of interpenetrating the morality of the world. All the moral systems of the old philosophers were immediately brought before a higher tribunal, and those who did not adopt Christianity purified their systems by its new and powerful light. S. Paul in the Areopagus, and S. Peter in Imperial Rome show how this was done.

<sup>1</sup>*Mustard seed*.—This little seed is very powerful whether sown or consumed.

<sup>2</sup>*The birds of the air*, either perch upon its branches, or build their nests therein. In either case it affords them shelter and saves them from the storms.

<sup>3</sup>*Leaven*.—This fermentating process, which bakers use to make bread, was carried on in the East by women, as it is in private families in the West. It is set to show how the gospel goes through the inside of the world's morality.

<sup>4</sup>*Without parables*.—At page 154 there is an observation which shows why this was the case.

<sup>5</sup>*Might be fulfilled*.—S. Matthew's usual custom of quoting from the Old Testament when he remembered some phrase which suited his Hebrew converts.

Beginning of Christianity was very mean in the eyes of the world.

1st. Its founder born in a stable.

2nd. His followers fishermen.

3rd. Died in seeing it all but extinguished.

Glorious in the eyes of heaven.

1st. Its Founder the Son of God, hidden in human form.

2nd. His first followers self-sacrificing and devoted unto death.

3rd. It sprang into life from His tomb on Calvary.

The spread of Christianity most wonderful.

1st. Opposed to all prevailing tastes.

2nd. Its doctrine of self-denial and humility in an age of ambition and luxury.

3rd. Nothing to help it on but suffering and persecution.

Its penetrating power. It got into the laws, the arts, the sciences, everything.

Mustard seed's qualities:

1st. Small. 2nd. Big bush. 3rd. Fiery. 4th. Pounded before use. 5th. An antidote. 6th. Savoury.

A Lapide treats these well.

36. Tunc, dimissis turbis, venit in domum. Et accesserunt ad eum discipuli ejus, dicentes: "Edissere nobis parabolam zizaniorum agri."

37. Qui respondens ait illis: "Qui seminat bonum semen est Filius Hominis;

38. "Ager autem est mundus; bonum verò semen hi sunt filii regni; zizania autem filii sunt nequam;

39. "Inimicus autem, qui seminavit ea, est diabolus; messis verò consummatio sæculi est; messores autem angeli sunt.

40. "Sicut ergò colliguntur zizania et igni comburuntur, sic erit in consummatione sæculi:

41. "Mittet Filius Hominis angelos suos, et colligent de regno ejus omnia scandala et eos qui faciunt iniquitatem,

42. Et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.

43. "Tunc justi fulgebunt sicut sol in regno Patris eorum. Qui habet aures audiendi audiat.

36. Then having sent away the multitudes, he <sup>1</sup>came into the house; and his disciples came to him, saying: Explain to us the parable of the cockle of the field.

37. He made answer, and said to them: He that soweth good seed, is the <sup>2</sup>Son of man.

38. And the field is the world. And the good seed are the children of the kingdom. And the cockle are <sup>3</sup>the children of the wicked one.

39. And the enemy that sowed them is the devil. But the harvest is the end of the world. And the reapers are the Angels.

40. Even as cockle, therefore is gathered up, and burnt with fire, so shall it be at the end of the world.

41. The Son of man shall send <sup>4</sup>his Angels: and they shall gather out of his kingdom all scandals, and them that work iniquity;

42. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43. Then shall <sup>5</sup>the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

The sower of the seed is Our Lord Himself, and He is also in other parables the husbandman. The figure of the seed changes with its growth. It is the word of God when cast into the earth, and the people who believe in it and follow it when it has grown



out of it. We must not run similes or parables too far, but a question arises: does the devil sow the seeds of the bad people? The parable answers this. Truth must come first, and error afterwards; otherwise we could not know what error was, for want of a standard wherewith to compare it. This second sowing of the Evil One is the subject of the parable which Our Lord deigns to explain to us here. He leaves some portions of the parable out, and only explains what is necessary to convey its drift to the minds of His disciples.

<sup>1</sup>*Came into the house.*—This was the house in Capharnaum where He generally lodged, or slept, when He was not praying all night on the mountain. The disciples were puzzled with the cockle, although they understood those which followed.

<sup>2</sup>*Son of Man.*—The Hebrew title is again used by Our Lord, and is appropriate as it is in His human capacity that he lectures and teaches.

<sup>3</sup>*The children of the wicked one.*—As before explained, this is a Hebraism to denote those who belong to anyone as his tools, or who have a handicraft from which they may be designated.

<sup>4</sup>*His Angels.*—This has reference to the Last Day, or the judgment after death even. Then shall come the separation. It may be interpreted of a visitation of providence; like a persecution also.

<sup>5</sup>*The just.*—They who instruct others unto justice especially.

Our Lord's mission was to teach good by word and example. His disciples are all those who can do so.

1st. Parents teach their children.

2nd. Schoolmasters their pupils.

3rd. Clergymen their flocks.

These ought to sow good seed.

The devil's children are:

1st. Heretics who gainsay truth.

2nd. Bad Catholics who disgrace it.

3rd. Hypocrites who degrade it for purposes of gain or evil.

Again:

1st. Newspaper writers who publish evil.

2nd. Infidel writers who fascinate by novelties.

3rd. Novel writers who cater to bad passions.

44. "—Simile est regnum cœlorum thesauro abscondito in agro, quem qui invenit homo abscondit, et præ gaudio illius vadit et vendit universa quæ habet, et emit agrum illum.

45. "—Iterum simile est regnum cœlorum homini negotiatori quærenti bonas margaritas:

46. "Inventâ autem unâ pretiosâ margaritâ, abiit et vendidit omnia quæ habuit, et emit eam.

47. "—Iterum simile est regnum cœlorum sagenæ missæ in mare et ex omni genere piscium congreganti:

48. "Quam, cùm impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa, malos autem forâs miserunt.

49. "Sic erit in consummatione sæculi: exhibunt angeli, et separabunt malos de medio iustorum.

50. "Et mittent eos in caminum ignis, ibi erit fletus et stridor dentium.

44. The kingdom of heaven is like unto a <sup>1</sup>treasure hidden in a field: which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. <sup>2</sup>Again the kingdom of heaven is like to a merchant seeking good pearls:

46. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of <sup>3</sup>all kind of fishes:

48. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels: but the bad they cast forth.

49. So shall it be at the end of the world. <sup>4</sup>The Angels shall go out, and shall separate the wicked from among the just.

50. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

The three parables written together here are somewhat different from those which regarded the sowing and its consequences. They differ even from the leaven, which finishes the sown wheat by making it into bread, and branch off into another line of similitudes. The Jews have had always a keen eye for business and trade; and Our Divine Lord makes parables even from this mean pursuit of man preying upon the necessities of his brother man, for their benefit. Treasure trove, fishing for pearls, and

the poor common fishing for the inhabitants of the deep, are all elevated into divine parables.

The first parable regards those who get their faith, as it were, by chance. The second those who work for it and come to it after various vicissitudes. The third those who are caught in a scramble. There must be a sifting in this last.

<sup>1</sup>*Treasure hidden*.—In old times, both in the East and West, people who made money were obliged to bury it when conquests changed the aspects and state of the country. Some never came back to dig up their treasures. The new tenants came upon them by chance. Some became enormously rich immediately, and bought out the whole place hoping for more. Those who get religious vocations do the same. They see the value of heavenly things, and sell all they have to buy their religious state of poverty, chastity and obedience.

<sup>2</sup>The same figure continues. A good pearl is one without flaw. A man works hard for this; and when one of his men found it, and did not know its value, he sold all he had and bought it. The former represents old Catholics; and this, converts.

<sup>3</sup>*All kind of fishes*.—We venture a gloss here. Some enter the Church because they want to marry a Catholic, or because they like somebody who has gone in. They shall be sifted.

<sup>4</sup>*The Angels*.—Here comes the final settlement of all claims to beatitude. Our Lord keeps eternity and its status before the minds of his hearers.

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One sermon on Christians in general. They ought to seek heaven.

1st. It is their end by grace.

2nd. If they miss it, all is lost.

3rd. They should give all for it for their own sakes.

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Vocations to religion are great and special favours.

1st. Very few get them.

2nd. Very few succeed in carrying them out.

3rd. Very many lose them because they do not value them.

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51.—“Intellexistis hæc omnia?” Dicunt ei: “Etiam.”

52. Ait illis: “Ideò omnis scriba doctus in regno cœlorum similis est homini patrifamiliàs, qui profert de thesauro suo nova et vetera.”

51. ‘Have ye understood all these things? They say to him: Yea.

52. He said unto them: Therefore every scribe, instructed in the kingdom of heaven, is like to a master of a house, who bringeth forth out of his treasure <sup>2</sup>new things and old.

53. Et factum est, cùm consummasset Jesus parabolâs istas, transiit indè.

54. Et veniens in patriam suam, docebat eos in synagogis eorum, ità ut mirarentur et dicerent : " Undè huic sapientia hæc et virtutes ?

55. " Nonne hic est fabri filius ? Nonne mater ejus dicitur Maria, et fratres ejus Jacobus et Joseph, et Simon et Judas ;

56. " Et sorores ejus nonne omnes apud nos sunt ? Undè ergò huic omnia ista ? "

57. Et scandaliza bantur in eo. Jesus autem dixit eis : " Non est propheta sine honore nisi in patriâ suâ et in domo suâ. "

58. Et non fecit ibi virtutes multas, propter incredulitatem illorum.

53. And it came to pass, when Jesus had finished these parables, he departed from thence.

54. And coming into his own country, he taught them in their <sup>s</sup>synagogues, so that they wondered, and said : How came this man by this wisdom, and these mighty works ?

55. Is not this the carpenter's son ? Is not his mother called Mary ; and <sup>h</sup>his brethren, James, and Joseph, and Simon, and Jude ?

56. And his sisters, are they not all with us ? Whence then hath he all these things ?

57. And they were scandalized in his regard. But Jesus said to them : <sup>A</sup>A prophet is not without honour, save in his own country, and in his own house.

58. And he <sup>w</sup>wrought not many miracles there, because of their unbelief.

Our Saviour has sufficiently indoctrinated His disciples in the mysteries which were involved in His parables, and then goes to His own country which was Nazareth. He may have gone there to see His mother, to instruct His obstinate relatives and neighbours, or to give His fellow villagers the same chance of believing in Him which He gave to strangers.

A good many of His cousins had followed Him in the strictest paths of the Gospel ; and the others thought Him mad, as appears from a passage in S. Mark. Of the women relatives the Scriptures are rather silent. Two or three of them followed Him occasionally, one of them was at the foot of the cross, and the others prepared the spices to embalm His body. These are the brothers and sisters here spoken of, and not those imagined by rationalists and infidels.

<sup>1</sup>*Have ye understood?*—Our Lord explained two of the parables, and wished them to acknowledge what He knew them to possess, the meaning of the others.

<sup>2</sup>*New things and old.*—A preacher should be fully posted in new sciences and important branches of knowledge in order to be able to illustrate his teaching. It is not necessary to be always introducing the fall of man and the flood.

<sup>3</sup>*Synagogues.*—Some say Nazareth could only afford one synagogue. How do they know? Can they not let the Scripture alone when it is clear?

<sup>4</sup>*His brethren.*—The relationship of these to Jesus has been traced by a great many commentators. It seems James the Less and Jude were uncles to James the greater and John; the wife of Zebedee being the sister of the former.

<sup>5</sup>*A prophet.*—This is a proverb not always verified, but proved by its exceptions.

<sup>6</sup>*Wrought not.*—Some say He did this through a motive of charity; He did not like to see them become more guilty than they were by rejecting more graces. He wrought some cures.

Preachers should try to be interesting. Like hosts, for these:

1st. Mixed new honey with old wine. A preacher should mix new knowledge with old truths.

2nd. Showed a sort of respect for their guests; preachers should do the same.

3rd. Give them their best dishes. A preacher should not be serving up old and cold sermons.

The reasons why Jesus was despised in the village were:

1st. Their ignorance and consequent pride,

2nd. Envy at seeing Him so honoured.

3rd. Scandalized because He was poor and a tradesman.

CHAPTER XIV.

*Herod puts John to death. Christ feeds five thousand in the desert.  
He walks upon the sea, and heals all the diseased with the touch  
of his garment.*

1. In illo tempore, audivit Herodes tetrarcha famam JESU,

2. Et ait pueris suis: "Hic est Joannes-Baptista: ipse surrexit à mortuis, et ideò virtutes operantur in eo."

3. Herodes enim tenuit Joannem, et alligavit eum et posuit in carcerem, propter Herodiam uxorem fratris sui.

4. Dicebat enim illi Joannes: "Non licet tibi habere eam."

5. Et volens illum occidere, timuit populum, quia sicut prophetam eum habebant.

6. Die autem natalis Herodis, saltavit filia Herodias in medio, et placuit Herodi.

7. Undè cum juramento pollicitus est ei dare quodcumque postulasset ab eo.

8. At illa, præmonita à matre suà: "Da mihi, inquit, hìc in disco caput Joannis-Baptistæ."

1. At that time 'Herod the Tetrarch heard of the fame of Jesus:

2. And he said to his servants: This is John the Baptist; he is risen from the dead; and therefore 'mighty works show forth themselves in him.

3. For Herod had apprehended John, and bound him, and put him in prison, because of Herodias, 'his brother's wife.

4. For John said to him: It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the people: because they esteemed him as a prophet.

6. But on Herod's 'birthday the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised, with an oath, to give her whatsoever she would ask of him.

8. But she, being instructed before by her mother, said: Give me here 'in a dish the head of John the Baptist.

9. Et contristatus est rex;  
propter juramentum autem et  
eos qui pariter recumbabant,  
jussit dari;

10. Misitque et decollavit  
Joannem in carcere.

11. Et allatum est caput ejus  
in disco, et datum est puellæ et  
attulit matri suæ.

9. And the king was struck  
sad: yet because of his oath,  
and for them that sat with him  
at table, he commanded it to be  
given her.

10. And he sent and<sup>e</sup>beheaded  
John in the prison.

11. And his head was brought  
in a dish: and it was given to  
the damsel: and she brought it  
to her mother.

The Herod mentioned here was the son of Herod the Great. It was he who mocked Our Lord during His trial before the Crucifixion. S. Matthew digresses in order to give an account of the death of the Baptist. Herod buried in luxury and debauchery had no thoughts for heaven; but, like many more in a similar state, he was superstitious. His suspicion that John had arisen again shows that some vague notions of a speedy resurrection from the tomb were prevalent among the Jews.

<sup>1</sup>*Herod the Tetrarch.*—Old Herod's kingdom was divided into four parts. Hence the title of Tetrarch.

<sup>2</sup>*Mighty works.*—We are not told that John performed miracles; but if he had arisen from the dead, he must be endowed with extraordinary powers.

<sup>3</sup>*His brother's wife.*—She was his niece as well, and when John rebuked him for his adultery and incest he was cast into prison.

<sup>4</sup>*Birthday.*—The only people who are recorded to have celebrated *birth-days* in the Scripture are Pharaoh and Herod. It is a Pagan rather than a Christian ceremony.

<sup>5</sup>*In a dish.*—It is said that the wretched woman prodded the Baptist's tongue with a bodkin.

<sup>6</sup>*Beheaded.*—The prison was attached to the castle in which Herod was holding his revels.

From the history of the Herods a lesson for kings. Kings who are cruel and lead bad lives :

- 1st. Send many to hell.
- 2nd. Go there themselves; and
- 3rd. Bring a curse upon their family.

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Kings accustomed to be flattered. Flatterers :

- 1st. Blind them to truth.
- 2nd. Fill them with conceit.
- 3rd. Ruin them and laugh at them.

A messenger of the Gospel ought to be like S. John :

- 1st. Fearless in denouncing vice.
- 2nd. Having no respect of persons.
- 3rd. Ready to die for the truth of their words.

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A lewd woman :

- 1st. Breaks all laws for her passion.
- 2nd. Hates and maligns those who are good.
- 3rd. Revengeful even after the death of her enemy.

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12. Et accedentes discipuli ejus, tulerunt corpus ejus et sepelierunt illud, et venientes nuntiaverunt JESU.

13. Quod cùm audisset JESUS, recessit indè in naviculâ in locum desertum seorsùm. Et cùm audissent, turbæ, secutæ sunt eum pedestres de civitatibus.

14. Et exiens vidit turbam multam, et misertus est eis, et curavit languidos eorum.

15. Vespere autem facto, accesserunt ad eum discipuli ejus, dicentes : "Desertus est locus et hora jam præteriit : dimitte turbas, ut euntes in castella emant sibi escas."

12. And his disciples came and took the body, and buried it, and came and told Jesus.

13. Which when Jesus had heard, he retired from thence by ship into a desert place apart : and the people having heard of it, followed him on foot out of the cities.

14. And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15. And when it was evening, his disciples came to him saying : This is a desert place, and the hour is now past : send away the multitudes, that going into the town, they may buy themselves victuals.



16. JESUS autem dixit eis :  
"Non habent necesse ire: date  
illis vos manducare."

17. Responderunt ei: "Non  
habemus hic nisi quinque panes  
et duos pisces."

18. Qui ait eis: "Afferte mihi  
illos hæc."

19. Et cùm jussisset turbam  
discumbere super fœnum, accep-  
tis quinque panibus et duobus  
piscibus, aspiciens in cœlum  
benedixit, et fregit et dedit  
discipulis panes, discipuli autem  
turbis.

20. Et manducaverunt omnes,  
et saturati sunt. Et tulerunt  
reliquias, duodecim cophinos  
fragmentorum plenos.

21. Manducantium autem  
fuit numerus quinque millia  
virorum, exceptis mulieribus et  
parvulis.

16. But Jesus said to them:  
They have no need to go: give  
you them to eat.

17. They answered him: "We  
have here but five loaves and  
two fishes.

18. He said to them: Bring  
them hither to me.

19. And when they had com-  
manded the multitude to sit  
down upon the grass, he took  
the five loaves and the two  
fishes: and <sup>1</sup>looking up to hea-  
ven, he blessed, and brake, and  
gave the loaves to his disciples,  
and the disciples to the multi-  
tudes.

20. And they did all eat, and  
were filled. And they took up  
what remained, <sup>6</sup>twelve baskets  
full of fragments.

21. And the number of them  
that had eaten was <sup>7</sup>five thou-  
sand men, besides women and  
children.

The multiplication of the loaves and fishes is a miracle which even a Rationalist does not know how to explain. It is a plain genuine fact, and could be done only by Almighty power. Some writers remark that he gave them no wine (this is not stated in the text one way or other), because the water was near them. To be sure he only intended to stave off hunger; but then the bread is supposed to have been of the best description (like the new wine in Cana), and it was given abundantly as the baskets of fragments testify. In the Gospel of S. John, chap. vi., we shall have more to say about the results of this beneficent action in the desert.

<sup>1</sup>*Came and told Jesus.*—The disciples of John did this.

<sup>2</sup>*He retired.*—It is supposed that he did this in order to evade the effects of Herod's curiosity, because his hour was not yet come.

<sup>3</sup>*Send away the multitudes.*—Our Lord crossed an arm of the lake or inland sea, and the people went round by the shore. They were there before him it seems.

<sup>4</sup>*We have here but five loaves and two fishes.*—The other Evangelists give more detailed accounts of the conversations.

<sup>5</sup>*Looking up to heaven.*—The same ceremony was used in the Last Supper. This miracle was a preparation for the revelation of the Eucharist.

<sup>6</sup>*Twelve baskets.*—These would contain about five loaves each—just what the boy carried—so that somewhat more than sixty loaves remained, as crumbs and broken bread fill up better than loaves.

<sup>7</sup>*Five thousand men, besides, etc.*—As women are curious to see a new prophet, some think there were more women than men. Others think the journey was too far. The Jewish writers do not notice women in genealogies and assemblies, but it may be fairly supposed that our Lord fed at least twelve thousand on this occasion.

Providence. Seek first, etc.

1st. These sought Jesus and followed Him.

2nd. So attracted as to forget their needs.

3rd. Therefore he provided for them.

Our Lord is always generous.

1st. He gives of the best quality.

2nd. He gives abundantly.

3rd. He does not like waste—gather the fragments. What need?

Explain that this was not :

1st. A new creation.

2nd. It was a supernatural growth.

3rd. Without complying with laws of nature.

The multitude :

1st. Had been neglected before.

2nd. Loved by Our Lord for their simplicity.

3rd. Still His best servants.

22. Et statim compulit JESUS discipulos ascendere in naviculam et præcedere eum trans fretum donec dimitteret turbas.

23. Et, dimissâ turbâ, ascendit in montem solus orare. Vespere autem facto, solus erat ibi.

24. Navicula autem in medio mari jactabatur fluctibus: erat enim contrarius ventus.

25. Quartâ autem vigiliâ noctis, venit ad eos ambulans super mare.

26. Et videntes eum super mare ambulantem, turbati sunt, dicentes quia phantasma est. Et præ timore clamaverunt.

27. Statimque JESUS locutus est eis, dicens: "Habete fiduciam: ego sum, nolite timere."

28. Respondens autem Petrus dixit: "Domine, si tu es, jube me ad te venire super aquas."

29. At ipse ait: "Veni." Et descendens Petrus de naviculâ, ambulabat super aquam ut veniret ad JESUM.

30. Videns verò ventum validum, timuit, et, cùm cœpisset mergi, clamavit dicens: "Domine, salvum me fac!"

22. And forthwith JESUS obliged his disciples to get up into the ship, and to go before him over the water, while he sent the multitude away.

23. And when he had dismissed the multitude, he went up into a mountain alone to pray. And when the evening was come, he was there alone.

24. But the ship in the midst of the sea was tossed with the waves: for the wind was contrary.

25. And in the fourth watch of the night he came to them walking upon the sea.

26. And when they saw him walking on the sea, they were troubled, saying: It is an apparition. And they cried out for fear.

27. And immediately JESUS spoke to them, saying: Be of good heart: it is I; be not afraid.

28. And Peter making answer said: Lord, if it be thou, bid me come to thee upon the waters.

29. And he said: Come. And Peter going down out of the ship, walked upon the water to come to JESUS.

30. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

In this miracle one should expect to be free from the cavilings of Rationalists. One of them thinks Christ walked upon the

shore. What a wonderful thing! Was it a bog, and did Peter soil his feet when he began to sink? Five or six of them accuse Peter of rashness. They might have some colour for their bog if he had not been rash. Our Lord does not easily grant rash requests.

With regard to the watches. The Jews divided the night into three of four hours each, and the Romans into four of three hours. Sailors keep watches of four hours yet. Considering the latitude of Palestine, between 31 and 33 N.L., not 10 degrees from the tropic of Cancer, there could not be much difference between the length of the day and night, even in winter.

<sup>1</sup>*Obliged*.—The Apostles did not like to leave Him, they preferred to be in His company; hence He had to compel them in a friendly way.

<sup>2</sup>*Evening*.—The other *evening*, verse 15, mostly used for afternoon or when the sun began to decline.

<sup>3</sup>*Midst of the sea*.—Others have it *some furlongs* from the land. This does not agree very well with the shore-men.

<sup>4</sup>*Walking upon the sea*.—He could endow his body with the gifts of the glorified when he chose. The fourth watch, 3 a.m.

<sup>5</sup>*An apparition*.—The Apostles believed in ghosts evidently and it does not appear that that belief was ever discountenanced.

<sup>6</sup>*If it be thou*.—Peter did not doubt, but made it a condition of his own walking. He would not walk or try to walk for any ghost.

<sup>7</sup>*Was afraid*.—Peter walked first and then got frightened when he saw the waves. As soon as he began to fear he began to sink. How beautifully he was taught the power of unhesitating faith!

There were five miracles here: 1. Our Lord walking on the sea. 2. Peter's walking on it. 3. Peter raised when sinking. 4. The storm suddenly ceased. 5. They arrive at land almost immediately.

When Our Lord leaves a soul in aridity it is for its good.

It learns:

1st. How little it can do without Him.

2nd. To appreciate His return.

3rd. He is always at hand in danger.

Peter shows:

1st. A childlike curiosity of a laudable kind.

2nd. His confidence in Our Lord.

3rd. How that was not misplaced.

His walking upon the water was to show :

1st. That He was master of that element.

2nd. That it obeyed Him as easily as the earth or the wind.

3rd. The gifts of His sacred body.

Our Lord in humouring Peter showed the others :

1st. The reality of His own self.

2nd. The greatness of the miracle.

3rd. That they could do by Him, what He did Himself if they had faith.

31. Et continuò Jesus, extendens manum, apprehendit eum, et ait illi : " Modicæ fidei, quare, dubitasti ?

32. Et cùm ascendissent in naviculam, cessavit ventus.

33. Qui autem in naviculâ erant venerunt et adoraverunt eum, dicentes : " Verè Filius DEI es."

34. Et cùm transfretâssent, venerunt in terram Genesar.

35. Et cùm cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes malè habentes ;

36. Et rogabant eum ut vel fimbriam vestimenti ejus tangerent. Et quicumque tetigerunt salvi facti sunt.

31. And immediately Jesus stretching forth his hand, took hold of him, and said to him : 'O thou of little faith, why didst thou doubt ?

32. And when they were come up into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying : 'Thou art truly the Son of God.

34. And when they were gone over, they came into the country of 'Genesar.

35. And when the men of that place had knowledge of him, they 'sent out into all that country, and brought to him all that were diseased.

36. And they besought him that they might touch but the hem of his garment. And as many as 'touched were made whole.

When Peter was sinking Our Lord took him by the hand. They both seemed to have walked together, as they had some furlongs to travel yet, and our Lord would confirm the faith of Peter and the rest. They may have stepped into the ship whilst walking beside it, or they may have been invited in as said by

another Evangelist. At all events, they reached land as soon as all had seen enough of the wonder to induce them to fall down and worship Him. He is thus gradually revealing His Divinity.

Cornelius A Lapide says that this was the last miracle before the third Passover since He began His public ministry. There remains but one year now until His Passion and Death.

<sup>1</sup>*O thou of little faith.*—Peter had a good deal of faith when he ventured upon the water, but he never should have doubted. He had seen so much of Our Lord's miracles, that it is a wonder he did. Peter is not a Saint yet.

<sup>2</sup>*Thou art truly the Son of God.*—Some raise questions as to whether these people believed in His Divinity. It is clear enough that they adored Him with supreme worship, and this they could not have done if they did not believe in His Divinity. The Trinity was not fully revealed according to some. That is not so clear.

<sup>3</sup>*Genesar.*—This was on the west side of the lake, and near Capharnaum, where Our Lord (John vi.) soon foretold the Blessed Eucharist.

<sup>4</sup>*Sent out into.*—This shows how prevalent was the belief in His healing powers. When He came to where He was known, they sent messengers for all the sick.

<sup>5</sup>*Touched.*—Miracles are performed by relics again.

Walking with God ought to be the life of a Christian; then :

1st. We are safe amid the billows.

2nd. When weary or sinking let us call upon Him.

3rd. He will come to our aid.

Blessed are they who have believed without all these proofs. Whence comes disbelief?

1st. From abuse of grace.

2nd. From continued sin.

3rd. From pride and obstinacy.

We ought to trust in God when we undertake arduous things.

1st. Either for His sake.

2nd. Or for the sake of our neighbour.

3rd. Or at His bidding.

If touching the hem of His garment cured all, how much more ought the touch of His sacred body in the Eucharist? It would cure had we

1st. Faith without doubting.

2nd. Earnest petitions.

3rd. Kept in His company by prayer.

## CHAPTER XV.

*Christ reproves the Scribes. He cures the daughter of the woman of Chanaan, and many others ; and feeds four thousand with seven loaves.*

1. Tunc accesserunt ad eum ab Jerosolymis scribæ et pharisæi, dicentes :

2. "Quarè discipuli tui transgrediuntur traditionem seniorum ? Non enim lavant manus suas cùm panem manducant."

3. Ipse autem, respondens, ait illis : "Quarè et vos transgredimini mandatum DEI propter traditionem vestram ? Nàm DEUS dixit :

4. "*Honora patrem et matrem ; et : Qui maledixerit patri vel matri morte moriatur.*

5. "Vos autem dicitis : Quicumque dixerit patri vel matri : Munus quodcumque est ex me tibi proderit ;

6. "Et non honorificabit patrem suum aut matrem suam. Et irritum fecistis mandatum DEI propter traditionem vestram.

7. "Hypocritæ, benè prophetavit de vobis Isaias dicens :

1. Then came to him <sup>1</sup>from Jerusalem Scribes and Pharisees, saying :

2. Why do thy disciples transgress the tradition of the ancients ? For they <sup>2</sup>wash not their hands when they eat bread.

3. But he, answering, said to them : Why do you also transgress the commandment of God for your tradition ? For God said :

4. <sup>3</sup>Honour thy father and thy mother : and he that shall curse father or mother, let him die the death.

5. But you say : Whosoever shall say to his father or mother, <sup>4</sup>The gift whatsoever proceedeth from me shall profit thee.

6. And he shall not honour his father or his mother : and you have made void the commandment of God for your tradition.

7. Ye <sup>5</sup>hypocrites, well hath Isaias prophesied of you, saying :

8. "*Populus hic labiis me honorat, cor autem eorum longè est à me ;*

9. "*Sine causâ autem colunt me, docentes doctrinas et mandata hominum.*"

8. "This people honoureth me with their lips : but their heart is far from me.

9. And in vain do they worship me, teaching doctrines and commandments of men.

It is supposed that Our Lord did not go to Jerusalem for this Passover ; or that, if He did, He remained there a very short time. The Sanhedrim evidently wanted to put a stop to His teaching. He differed from them on a great many points, and had crowds of followers. They send a deputation of Scribes and Pharisees to watch Him and try to entrap Him. These find nothing except a tendency on His part to do away with the Ceremonial Law, which was afterwards abolished. Traditions and laws, which were not made by lawful authority, whether ecclesiastical or civil, He shows to have no binding force. He puts before them, as He often did before, the distinction between mere exterior righteousness, and that which is both exterior and interior.

<sup>1</sup>*From Jerusalem*, or of Jerusalem ; inasmuch as these were supposed to be the most astute and best read in the Cabala and books containing the customs.

<sup>2</sup>*Wash not.*—The disciples very likely did wash their hands when they wanted washing ; but they did not consider it an indispensable ceremony.

<sup>3</sup>*Honour.*—This includes all the duties we owe our parents.

<sup>4</sup>*The gift.*—This passage is rather obscure to us as we do not well know what the custom was to which Our Lord alludes. It suffices for us to know that it was contrary to one of the commandments of God. Some say it was offering to the temple what should go to relieve parents in their necessity, and thereby enriching the priests.

<sup>5</sup>*Hypocrites.*—This scathing title is given them both by Our Lord and the Baptist.

<sup>6</sup>*This people.*—This quotation is made in the usual way.

Traditions are to be respected.

1st. When they honour God.

2nd. When against no commandment.

3rd. When they help to keep the commandments.

Traditions are baneful when :  
1st. They impose loads we cannot easily carry.

2nd. When they are simply superstitions.

3rd. When they are against the commandments of God, the Church, or human law.



10. Et convocatis ad se turbis, dixit eis: "Audite et intelligite:

11. "Non quod intrat in os coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem."

12. Tunc accedentes discipuli ejus, dixerunt ei: "Scis quia pharisæi, audito verbo hoc, scandalizati sunt?"

13. At ille respondens ait: "Omnis plantatio quam non plantavit Pater meus cœlestis eradicabitur."

14. "Sinite illos: cæci sunt et duces cæcorum: cæcus autem si cæco ducatum præstet, ambo in foveam cadunt."

15. Respondens autem Petrus, dixit ei: "Edissere nobis parabolam istam."

16. At ille dixit: "Adhuc et vos sine intellectu estis?"

17. "Non intelligitis quia omne quod in os intrat in ventrem vadit, et in secessum emittitur?"

18. "Quæ autem procedunt de ore de corde exeunt, et ea coinquant hominem:

19. "De corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiz:

20. "Hæc sunt quæ coinquant hominem. Non lotis autem manibus manducare non coinquant hominem."

10. And having called together the<sup>1</sup>multitudes untohim, he said to them: Hear ye, and understand.

11. Not<sup>2</sup>that which goethinto the mouth defileth a man: but what cometh out of the mouth, this defileth a man.

12. Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word,<sup>3</sup>were scandalized?

13. But he, answering, said: Every <sup>4</sup>plant which my heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

15. And Peter, answering, said to him: <sup>5</sup>Explain to us this parable.

16. But he said: Are you also yet without understanding?

17. Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is <sup>6</sup>cast out into the privy?

18. But the things which proceed out of the mouth, come forth from the heart: and those things defile a man.

19. For out of the <sup>7</sup>heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

Cleanness and uncleanness in the Levitical law were attributed to a variety of things. This law is about to be abolished, and Our Lord shows that in the eyes of God, nothing is unclean except Sin. All the other things may or may not be done without making a man nearer or dearer to heaven ; but a mortal sin makes a man disagreeable at once.

Eating or drinking by themselves, do not defile a man, except they be taken to excess ; taken, like poison, for self-destruction ; taken when forbidden by the Church, by the doctor, or by one's parents or guardians—like the forbidden fruit.

<sup>1</sup>*Multitudes.*—He publishes to the people what he had already said to the Pharisees.

<sup>2</sup>*That which goeth.*—The Pharisees thought that certain meats were forbidden because bad, and not bad because forbidden. Swineflesh is very good.

<sup>3</sup>*Were scandalized.*—The scandal of the Pharisees is proverbial.

<sup>4</sup>*Plant.*—Some think this means doctrines, and some think it means the people who profess them. It may mean both, and most likely does.

<sup>5</sup>*Explain to us.*—The Apostles themselves were a bit scandalized, as they followed most of the ceremonial law ; being as yet merely Jews in process of transformation.

<sup>6</sup>*Is cast out.*—The process of digestion involves three castings out :  
1. From the food. 2. From the chyle. 3. From the blood. Very little remains in a healthy man, otherwise he would grow to an enormous size.

<sup>7</sup>*Heart,* is a figurative expression for the will. These are mortal sins when done deliberately—scarcely ever so when done by madmen.

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Obedience sanctifies, and disobedience causeth sin.

1st. In abstaining.

2nd. In using things.

3rd. In our ordinary actions.

Three things necessary for a mortal sin :

1st. Deliberation.

2nd. Consent.

3rd. Gravity of matter which is forbidden.

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21. Et egressus indè JESUS, secessit in partes Tyri et Sidonis.

22. Et ecce mulier Chananæa, à finibus illis egressa, clamavit dicens ei : " Miserere mei, Domine, fili David ! filia mea malè à dæmonio vexatur."

23. Qui non respondit ei verbum. Et accedentes discipuli ejus, rogabant eum dicentes : " Dimitte eam, quia clamat post nos."

24. Ipse autem respondens ait : " Non sum missus nisi ad oves quæ perierunt domûs Israel."

25. At illa venit et adoravit eum, dicens : " Domine, adjuva me !"

26. Qui respondens ait : " Non est bonum sumere panem filiorum et mittere canibus."

27. At illa dixit : " Etiam, Domine : nam et catelli edunt de micis quæ cadunt de mensâ dominorum suorum."

28. Tunc respondens JESUS, ait illi : " O mulier, magna est fides tua : fiat tibi sicut vis." Et sanata est filia ejus ex illâ horâ.

21. And Jesus went from thence, and departed into the confines of Tyre and Sidon.

22. And behold, a woman of Chanaan who came out of those parts, crying out, said to him : " Have mercy on me, O Lord, thou son of David : my daughter is grievously troubled by a devil."

23. But he answered her not a word. And his disciples came and besought him, saying : Send her away, for she crieth after us.

24. And he, answering, said : I was not sent but to the sheep that are lost of the house of Israel.

25. But she came and worshipped him, saying : Lord, help me.

26. But he answered, and said : It is not good to take the bread of the children, and to cast it to the dogs.

27. And she said : " Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters."

28. Then Jesus, answering, said to her : " O woman, great is thy faith : be it done to thee as thou wilt. And her daughter was cured from that hour."

In retiring from the scene of His recent labours, miracles and preaching, Our Lord avoided further conflicts with Pharisees. His disciples, however, accompanied Him. Writers are not agreed as to whether He went into Phœnicia—the country of Tyre and Sidon—or remained in a sort of debatable land between Dan and these people. The general opinion is that He never went into a

purely Gentile nation. This woman though a Canaanite, may have been a worshipper of the true God and not an idolater. Her knowledge of the Hebrew traditions, whereby she called Him *Son of David*, shows that she must have had some knowledge of their revelation, although considered by them an outsider. Our Lord never refused anyone, and he praised the Gentiles and Samaritans who had recourse to him.

<sup>1</sup>*Have mercy on me.*—She feels herself an object of pity. Her child afflicted with a demon before her eyes, and she unable to assist her, are sad things.

<sup>2</sup>*He answered her not a word.*—This was not despising her, but to call attention to her case, and let them know what he would do. *Send her away.* Some Rationalists think the Apostles were tired of her and looked upon her as a nuisance. *Go*, is a Hebraism for granting a request. Why not interpret it in this sense?

<sup>3</sup>*The sheep that are lost.*—Our Lord tells her his ordinary duty, but does not refuse her. His comparison of the dogs was to humble her.

<sup>4</sup>She took the humiliation beautifully, and had her reward.

<sup>5</sup>*O woman great is thy faith.*—*Woman* is never used in Scripture in an opprobrious sense. Our Lord is praising her here.

In bestowing favours and friendliness Our Lord makes no distinction between Jew and Gentile. We should be towards non-Catholics:

1st. Kind and just in civil matters.

2nd. Friendly in our intercourse.

3rd. Set them good example.

In trying people's merits for a favour or a place; we ought to put:

1st. Tests which prove what they are.

2nd. Bring out their best qualities.

3rd. Reward them when found out.

Prayer has ten conditions according to A Lapidé:

1st. . . Humility.

2nd. . . Faith.

3rd. . . Modesty.

4th. . . Prudence.

5th. . . Reverence.

6th. . . Resignation.

7th. . . Confidence.

8th. . . Fervour.

9th. . . Charity.

10th. . . Perseverance.

All illustrated by this incident.

29. Et cū transisset indē JESUS, venit secūs mare Galilææ, et ascendens in montem sedebat ibi.

30. Et accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles, et alios multos, et projecerunt eos ad pedes ejus: et curavit eos;

31. Itā ut turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes; et magnificabant DEUM Israel.

29. And when Jesus had <sup>1</sup>departed from thence, he came <sup>2</sup>nigh the sea of Galilee: and going up into a mountain, he sat there.

30. And there came to him <sup>3</sup>great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31. So that <sup>4</sup>the multitudes wondered, seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

There is scarcely anything more remarkable in these few chapters of S. Matthew than the efforts Our Lord seems to make to escape the people, and their perfect futility. His telling them not to publish His miracles, and their disobedience in shouting them out everywhere. His preaching and teaching with scarcely any converts. Thousands of people follow Him into deserts and across lakes, and yet very few of them do more than open their mouths and ears, and then go home again.

This is done evidently to encourage His Apostles and their successors. We preach, we teach, we strive and hunt up backsliders. Oh, how little is the fruit! The human heart is a strange mystery. God will never touch the liberty he gave us. We must be content with doing what we know to be our duty, and not look for results here.

<sup>1</sup>*Departed from thence.*—The neighbours would be all bringing their sick and possessed to Him, and He wanted to avoid publicity just at present.

<sup>2</sup>*Nigh the Sea of Galilee.*—This seems to be the theatre of His choicest miracles, and lo! scarcely a Christian, except some plundered travellers, has been seen on this spot for centuries.

<sup>3</sup>*Great multitudes.*—These must have come from greater distances than those who had gone before them. There could be no blind or sick person within ten miles of Him according to the rate He was curing them. This

is why we have the other miracle of feeding. They had three days' provisions when they left home, and these were all consumed. This is but a private opinion.

*'The multitudes glorified the God of Israel.*—It is to be concluded that many unbelievers were amongst them since the *God of Israel* was glorified.

Our Lord avoids crowds :

1st. It is better so for prayer.

2nd. Better so for study.

3rd. Better so for personal sanctification.

The crowds seek Him :

1st. Because of His eloquence.

2nd. Because of His curing powers.

3rd. Because of His beneficence.

32. JESUS autem, convocatis discipulis suis, dixit: "Misereor turbæ, quia triduo jam perseverant mecum, et non habent quod manducant, et dimittere eos jejunos nolo, ne deficiant in viâ."

33. Et dicunt ei discipuli: "Undè ergò nobis in deserto panes tantos ut saturemus turbam tantam?"

34. Et ait illis JESUS: "Quot habetis panes?" At illi dixerunt: "Septem, et paucos pisciculos."

35. Et præcepit turbæ ut discumberent super terram.

36. Et accipiens septem panes et pisces, et gratias agens, fregit et dedit discipulis suis, et discipuli dederunt populo.

32. Then Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33. And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34. And Jesus said to them: How many loaves have you? But they said: 'Seven, and a few little fishes.

35. And he commanded the multitude to sit down <sup>2</sup>on the ground.

36. And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples; and the disciples gave to the people.

37. Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis tulerunt, septem sportas plenas.

38. Erant autem qui manducaverunt quatuor millia hominum, extrâ parvulos et mulieres.

39. Et dimissâ turbâ, ascendit in naviculam, et venit in fines Magedan.

37. And they did all eat, and had their fill. And they took up <sup>2</sup>seven baskets full, of what remained of the fragments.

38. And they that did eat were <sup>4</sup>four thousand men, beside children and women.

39. And having sent away the multitude, he took ship, and came into the coasts of <sup>5</sup>Magedan.

It is not to be wondered at that the multitudes were so difficult of conversion, since we see the disciples themselves forgetful of past benefits. S. Mark says, "They understood not concerning the loaves for their heart was blinded."—Mark vi. 52. Our Lord repeats the same miracle, and His manner of doing so is characteristic. He calls them together, points out the claims the people have on Him on account of their forgetfulness of themselves and attention to Him. Not one of the disciples thinks of saying: "create bread for them." He proceeds calmly to find out, first what provisions they had, and then to multiply those so as to satisfy all. The points of difference between this miracle and that recorded in the last chapter are chiefly these :

<sup>1</sup>*They had seven loaves*, and in the other they had only five.

<sup>2</sup>*On the ground* the people are told to sit here ; and in the other, on the grass.

<sup>3</sup>*Seven baskets-full* of fragments instead of twelve, which were taken up in the other.

<sup>4</sup>The number of people fed were *four* thousand, and *five* were fed in the other.

<sup>5</sup>*Magedan*.—Some copies of the sacred text have Magdala ; but this seems to be the most generally adopted word. It was on the south-east coast of the lake.

Our Lord shows His forbearance with His disciples.

1st. He does not chide them.

2nd. He gives them a chance of improvement.

3rd. He makes them His agents once more.

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His kindness to the people.

1st. Has compassion on them.

2nd. They have nothing to eat.

3rd. Provides for them.

The people themselves were:

1st. Not solicitous about these things.

2nd. They sought the kingdom of God.

3rd. These things were added.

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Our Lord's going away was:

1st. To avoid their praises.

2nd. To seek solitude.

3rd. To prepare for greater things.



## CHAPTER XVI.

*Christ refuses to show the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.*

1. Et accesserunt ad eum pharisæi et sadducæi tentantes, et rogaverunt eum ut signum de cœlo ostenderet eis.

2. At ille respondens ait illis : "Facto vespere dicitis : Serenum erit, rubicundum est enim cœlum.

3. "Et mane : Hodic tempestas, rutilat enim triste cœlum.

4. "Faciem ergo cœli dijudicare nōstis : signa autem temporum non potestis scire ? Generatio mala et adultera signum quærit, et signum non dabitur ei nisi signum Jonæ prophetæ." Et relictis illis, abiit.

1. And there came to him the Pharisees and Sadducees, tempting : and they asked him to show them a sign from heaven.

2. But he answered, and said to them : When it is evening, you say : <sup>1</sup>It will be fair weather, for the sky is red.

3. And in the morning : To-day *there will be* a storm, for the sky is red and lowering.

4. You know, then, how to discern the face of the sky : and <sup>2</sup>can you not know the signs of the times ? A wicked and adulterous generation seeketh after a sign : and a sign shall not be given it, <sup>3</sup>but the sign of Jonas the prophet. And he left them, and went away.

The Pharisees are joined now by the Sadducees. These two sects were very different from each other. The former were sticklers for the most minute tittle of the ceremonial law. The others were almost Atheists, and scoffed at everything supernatural. They both unite to test Our Lord's mission.

The Pharisees saw the multiplication of the loaves, and considered it a mere earthly matter which might be done by magic. They would have the sun stopped or manna rained down, or something of that description. The others asked for the favour

in mockery and derision. Our Lord never did a miracle when challenged. Distress or misery, or a confirmation of His doctrine, usually brought out His miraculous powers. *A sign from heaven.* He promises a sign from the tomb.

<sup>1</sup>*It will be fair weather.*—This is as much as to say, you pretend to be very skilful in prognosticating the weather. You look at the sky and form your notions on old traditional saws confirmed by experience.

You can prognosticate a storm also by the appearance of the clouds. These two verses are wanting in many manuscripts of great authority.

<sup>2</sup>*Can you not know the signs of the times?*—The signs of His times were: The sceptre had passed away. The weeks of Daniel were nearly completed. Micheas's prophecy was fulfilled. They saw Isaia's being fulfilled, and they will see all fulfilled in a few days.

<sup>3</sup>One sign remains. THE RESURRECTION.

Enquirers for truth often miss the way.

1st. By their own old prejudices.

2nd. By being too critical and

3rd. By sneering at what they cannot understand.

If we were as wise in our heavenly ways as we are in our earthly, it would be better. We could then foresee:

1st. The danger of sin.

2nd. The necessity of avoiding bad company.

3rd. *The loss of faith or innocence.*

5. Et cū venissent discipuli ejus trans fretum, obliti sunt panes accipere.

6. Qui dixit illis: "Intuemini, et cavete à fermento pharisæorum et sadducæorum."

7. At illi cogitabant intrā se dicentes: "Quia panes non accepimus."

8. Sciens autem JESUS, dixit: "Quid cogitatis intrā vos, modicæ fidei, quia panes non habetis?"

5. And when his disciples were come over the water, they had forgotten to take bread.

6. And he said to them: Take heed and beware of the <sup>1</sup>leaven of the Pharisees and of the Sadducees.

7. But they thought within themselves, saying: Because we have taken no bread.

8. And Jesus knowing it said: Why do you <sup>2</sup>think within yourselves, O ye of little faith, because you have no bread?

9. "Nondùm intelligitis neque recordamini quinque panum in quinque millia hominum, et quot cophinos sumpsistis ?

10. "Neque septem panum in quatuor millia hominum, et quot sportas sumpsistis ?

11. "Quarè non intelligitis quia non de pane dixi vobis : Cavete à fermento pharisæorum et sadducæorum ?"

12. Tunc intellexerunt quia non dixerit cavendum à fermento panum, sed à doctrinâ pharisæorum et sadducæorum.

9. Do you not yet understand, neither do you remember the five loaves among the five thousand men, and how many baskets you took up ?

10. Nor the seven loaves among the four thousand men, and how many baskets you took up ?

11. Why do you not understand that it was not <sup>1</sup>concerning bread I said to you : Beware of the leaven of the Pharisees and of the Sadducees ?

12. Then <sup>4</sup>they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Jesus and His disciples cross the lake again for another part of the country. He tries to impress them with a sense of His power and His providence. All to no use. When He cautioned them against the *leaven* of the Pharisees; they thought that He meant bread of which they had not taken a supply, and which they might have to buy from a Pharisee in this new place. They had forgotten all about the multiplication of the loaves and fishes. Our Lord then upbraids them—*O ye of little faith*—reminds them of the two great miracles they had witnessed. He leaves them then to guess what He meant; and they seem at last to have come to understand it.

<sup>1</sup>*Leaven*.—This is often used in a good sense, and often also in a bad one. Here it is used in the latter manner; because one unsound doctrine could vitiate a great many truths. Most heretics retain a great many truths mixed with falsehoods.

<sup>2</sup>*Think within yourselves*.—Some say they spoke; but that made no difference to Our Lord who knew the thoughts of men.

<sup>3</sup>*Concerning bread*.—You have seen and admired enough bread lately.

<sup>4</sup>*They understood* it very well although He takes no more pains to instruct them just now. It must strike even the most cursory reader that the disciples were very dull of understanding. This was manifested in order that the Resurrection and the coming of the Holy Ghost might be properly appreciated by their effects.

The custody of truth requires a special aid from God.

1st. Because it has mysteries.

2nd. Because we are so apt to err.

3rd. Because it is so precious.

The dullest need not fear if they be humble and docile.

1st. Resists the proud and giveth His grace to the humble.

2nd. The humble man is not ashamed to ask and he will be heard.

3rd. We see what clear instincts the Catholic poor have.

13. Venit autem JESUS in partes Cæsareæ-Philippi, et interrogabat discipulos suos dicens: "Quem dicunt homines esse Filium Hominis?"

14. At illi dixerunt: "Alii Joannem-Baptistam, alii autem Eliam, alii verò Jeremiam, aut unum ex prophetis."

15. Dicit illis JESUS: "Vos autem, quem me esse dicitis?"

16. Respondens Simon Petrus dixit: "Tu es Christus, Filius DEI vivi."

17. Respondens autem JESUS, dixit ei: "Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus qui in cœlis est.

18. "Et ego dico tibi quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam.

19. "Et tibi dabo claves regni cœlorum: et quodcumque ligaveris super terram erit ligatum et in cœlis, et quodcumque solveris super terram erit solutum et in cœlis."

13. And Jesus came into the confines of <sup>1</sup>Cesarea Philippi: and he asked his disciples, saying: <sup>2</sup>Whom do men say that the Son of man is?

14. <sup>3</sup>And they said: Some say *that thou art* John the Baptist, and others Elias, and others Jeremias, or one of the prophets.

15. Jesus saith to them: But <sup>4</sup>whom do you say that I am?

16. <sup>5</sup>Simon Peter, answering, said: Thou art Christ, the Son of the living God.

17. And Jesus, answering, said to him: <sup>6</sup>Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

18. And I say to thee, that <sup>7</sup>thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

19. And I will give to thee <sup>8</sup>the keys of the kingdom of heaven. And <sup>9</sup>whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

The importance of what is here related is such that it has invited more commentators than anything we have hitherto come across in the Gospels. The Fathers all explain it as conferring the supremacy, in jurisdiction and power, upon Peter and his successors in the See of Rome. The modern heretics have tried to explain the matter away; and we must confess that the Rationalists, as a rule, acknowledge *our* interpretation to be the more correct.

<sup>1</sup>*Cesarea Philippi* was about twenty miles north of Bethsaida.

<sup>2</sup>*Whom do men.*—*Who*, would be better English. The full translation from the Greek would be “*that I, the Son of Man, am.*”

<sup>3</sup>The Apostles tell the different opinions which were held regarding Our Lord.

<sup>4</sup>*Whom do you say?*—There is emphasis here upon *you*, as much as to say: What conclusion have you come to?

<sup>5</sup>*Simon Peter.*—We see him written Peter for the first time. *Thou art Christ, the Son of the living God.* Literally from the Greek, Thou art the Christ, the Son of the God the living. Others acknowledged Him as the adopted Son of God—so say commentators—but Peter was the first to profess His Divinity.

<sup>6</sup>*Blessed art thou.*—Blessed because of the grace he received from heaven. The Father revealed this to him. Peter then spoke for himself, and the others acquiesced.

<sup>7</sup>*Thou art Peter, and upon this rock (or Peter) I will build my Church.*—His name is changed for a purpose; in Syro-Chaldaic the name is ܢܦܬܐ ܕܩܝܡܐ, not Cephas, as is sometimes written. The word has not two genders in any of six or seven eastern languages. In Greek and Latin there is a change of gender. In French and English there need not be. Those who go upon the change of gender from Πέτρος to Πέτρα follow a mistake. The gates of Hell mean the power of hell. Hades here is supposed by some to mean *death*. In that sense Our Lord would have promised the *perpetuity* rather than the *invincibility* of the Church. Both would come to about the same thing. Dr. Mc Evilly thinks (with a good show of reason) that it has *Rock* and not *Church* for antecedent. Compare Matthew vii. 25, anent Rock.

<sup>8</sup>*The keys.*—Following the metaphor of the gates, and also the *insignia* of power.

<sup>9</sup>*Whatsoever.*—There is no limit to his power. The Pope's power extends therefore: 1st. To sins. 2nd. To imposition of penance. 3rd. To censures. 4th. To making laws. 5th. To defining matters of faith.

As many sermons as words may be preached on this remarkable

incident. The old Reformation cavils about the genders are not taken up by any good modern scholar. In fact, the learned enemies of the Church admit some sort of *headship* given here to Peter. That is enough for them.

20. Tunc præcepit discipulis suis ut nemini dicerent quia ipse esset JESUS Christus.

21. Exindè cœpit JESUS ostendere discipulis suis quia oporteret eum ire Jerosolymam, et multa pati à senioribus et scribis et principibus sacerdotum, et occidi, et tertiâ die resurgere.

22. Et assumens eum Petrus, cœpit increpare illum dicens: "Absit à te, Domine! non erit tibi hoc."

23. Qui, conversus, dixit Petro: "Vade post me, satana! scandalum es mihi, quia non sapis ea quæ DEI sunt, sed ea quæ hominum."

24. Tunc JESUS dixit discipulis suis: "Si quis vult post me venire, abneget semetipsum, et tollat crucem suam et sequatur me.

20. Then he charged his disciples that they should 'tell no one that he was Jesus the Christ.

21. From that time forth Jesus 'began to show to his disciples that he must go to Jerusalem, and suffer many things from the ancients and the Scribes and the chief priests, and be put to death, and the third day rise again.

22. And 'Peter, taking him, began to rebuke him saying: Lord, be it far from thee; this shall not be unto thee.

23. But he, turning, said to Peter: 'Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men.

24. Then Jesus said to his disciples: 'If any man will come after me, let him deny himself, and take up his cross, and follow me.

The natural character of Peter is being developed before us gradually. He had strong natural feelings, he was rash, he was self-reliant and impetuous. Notwithstanding all these imperfections he was very dear to Our Lord, and although corrected and indeed *rebuked* on very many occasions, he still retained his place. He loved Our Lord very dearly and could not bear to think of His suffering anything. His conduct at the Last

Supper in the denial and the repentance, bear out the rest. Some consider him a type of the Celtic character. It is well to remind our adversaries here, that Peter is only promised the supremacy and has not yet received it; also that infallibility is not impeccability, and that a man does not lose all his natural proclivities by the fact of his being consecrated a bishop or made a Pope.

<sup>1</sup>*Tell no one.*—They knew now that He was God. It took a long time and several miracles to prepare them for this revelation. The people were not yet educated up to this. Only after the Resurrection would things be ripe.

<sup>2</sup>*Began to show.*—Our Lord begins to forecast gradually the scenes of His passion and death. It would be a great shock to them after they had come to the knowledge of the Incarnation and His Divinity.

<sup>3</sup>*Peter . . . . . be it far from Thee.*—In our language, *God forbid* would be the nearest expression. He evidently was counselling Our Lord, in secret, to find some way of getting out of the Passion.

<sup>4</sup>*Go after me, Satan.*—This was a terrible rebuke. Satan means an adversary. Peter's natural love would be a stumbling-block or scandal.

<sup>5</sup>*If any man.*—Our Lord promises no alleviation. On the contrary, those who wish to imitate Him must find their way to heaven like Him, by self-denial, humiliation and suffering.

The *Disciplina arcani* gets countenance here. It is not good to reveal too much of our mysteries:

- 1st. To scoffers.
- 2nd. To those who do not deserve it.
- 3rd. To those who are not educated up.

Our Lord's Divinity was revealed in order that they might begin to understand the Atonement. For this:

- 1st. He became man.
- 2nd. He toiled so long.
- 3rd. He suffered at last.

Human feelings are dangerous unless curbed. They are:

- 1st. Obstacles to God's service.
- 2nd. The bane of heroic deeds.
- 3rd. A dross in good actions.

The whole practice of virtue is summed up here in:

- 1st. Deny yourself.
- 2nd. Take up your cross.
- 3rd. Follow Jesus Christ.

25. "Qui enim voluerit animam suam salvam facere, perdet eam : qui autem perdidit animam suam propter me, inveniet eam.

26. "Quid enim prodest homini si mundum universum lucretur, animæ verò suæ detrimentum patiatur ? Aut quam dabit homo commutationem pro animâ suâ ?

27. "Filius enim Hominis venturus est in gloriâ Patris sui, cum angelis suis, et tunc reddet unicuique secundum opera ejus.

28. "Amen dico vobis : sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium Hominis venientem in regno suo."

25. For whosoever will save his life, shall lose it : and he that shall lose his life for my sake, shall find it.

26. For <sup>1</sup>what doth it profit a man, if he gain the whole world, and lose his own soul ? Or, what shall a man give in exchange for his soul ?

27. For the <sup>2</sup>Son of man shall come in the glory of his Father with his Angels : and then will he render to every man according to his works.

28. Amen I say to you, there are <sup>3</sup>some of them standing here who shall not taste death, till they see the Son of man coming in his kingdom.

When giving the mode in which Salvation is to be secured—namely, by following Him—Our Lord puts briefly before them his former teaching. The man who is too careful about his mode of living in this world, and breaks God's laws for that purpose, will lose his soul :—Whereas, he that shall sacrifice himself, and give his life for My sake will save his soul and find life eternal. You think this is a very far distant reward.

What doth it profit a man, if he be the greatest monarch and have mounted the highest round of the ladder of ambition, and gathered all the wealth of the world around him for a few fleeting hours, if he have to spend an eternity in Hell ? He passes naturally from this to foretel the judgment.

<sup>1</sup>The one thing necessary for which Our Lord came into this world was the Salvation of the Soul.

<sup>2</sup>The Son of Man shall come.—His Divinity being now believed in, He tells them how His glorified humanity will one day appear to judge the living and the dead. This has reference obviously to the Last Judgment.



<sup>3</sup>*Some of them [or you] standing here who shall not see death.*—Most commentators say that this has reference to the Transfiguration which is recorded in the next chapter. Some say it refers to the Resurrection—the Ascension—the destruction of Jerusalem. The old opinion that St. John would not die, but come with Enoch and Elias in the end, gets some confirmation here.

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What does it profit a man ?

- 1st. During his life : remorse.
- 2nd. At his death : no hope.
- 3rd. In Eternity : Hell.

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The three persons of the Trinity all concerned about the Soul.

- 1st. Father in Creation.
- 2nd. Son in Redemption.
- 3rd. Holy Ghost in Sanctification.

Again :

The Father made the earth for the Soul.

The Son taught no art or science but the Soul's salvation.

The Holy Ghost guides the Church for the Soul.

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The only concern in the next world is—the Soul.

- 1st. If saved : happy.
  - 2nd. If stained : Purgatory.
  - 3rd. If in mortal sin : Hell.
-

## CHAPTER XVII.

*The transfiguration of Christ : he cures the lunatic child : foretells his passion : and pays the didrachma.*

1. Et, post dies sex, assumit JESUS Petrum et Jacobum et Joannem fratrem ejus, et ducit illos in montem excelsum, secretum.

2. Et transfiguratus est ante eos: et resplenduit facies ejus sicut sol, vestimenta autem ejus facta sunt alba sicut nix.

3. Et ecce apparuerunt illis Moyses et Elias, cum eo loquentes.

4. Respondens autem Petrus, dixit ad JESUM: "Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula: tibi unum, Moysi unum et Eliæ unum."

5. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube dicens: "Hic est Filius meus dilectus, in quo mihi benè complacui: ipsum audite."

6. Et audientes discipuli, ceciderunt in faciem suam et timuerunt valdè.

7. Et accessit JESUS et tetigit eos, dixitque eis: "Surgite, et nolite timere."

8. Levantes autem oculos suos, neminem viderunt nisi solum JESUM.

1. And <sup>1</sup>after six days, Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a <sup>2</sup>high mountain apart.

2. And <sup>3</sup>he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3. And, behold, there appeared to them <sup>4</sup>Moses and Elias talking with him.

4. Then <sup>5</sup>Peter, answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5. And as he was yet speaking, behold, a bright cloud overshadowed them. And, behold, a <sup>6</sup>voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6. And the disciples, hearing, <sup>7</sup>fell upon their face, and were very much afraid.

7. And Jesus came and touched them; and said to them: <sup>8</sup>Arise, and be not afraid.

8. And when they lifted up their eyes, they saw no man, but only Jesus.

Our Lord had brought them to the knowledge of His Divinity, and He wanted them (or some of them at least) to have an idea of the glory of His humanity. This glory arose from the hypostatic union. It was hidden during His life, and He let it shine out on Mount Thabor. Seeing this vision, they would be the better prepared to stand the spectacle He was afterwards to present when Pilate said *Ecce Homo*, or to keep their faith alive when He expired on the cross. S. Peter refers to the transfiguration in one of his epistles (II. Peter i. 16, 17, 18). That only three saw the vision and were not to speak of it yet, shows that the others were not advanced sufficiently in the ways of God.

<sup>1</sup>*After six days.*—Another Evangelist says about eight days. It was one way or another just as they counted including the first and last, or excluding them.

<sup>2</sup>*High mountain.*—Most writers suppose this to be Mount Thabor. Some few moderns go for Hermon.

<sup>3</sup>*He was transfigured.*—A glory shone out of Him although He preserved the same features.

<sup>4</sup>*Moses and Elias.*—Representing the law and the prophets. Their work was now to be accomplished in the new revelation.

<sup>5</sup>*Peter answering.*—*Answering* is a Hebraism for beginning to speak. One of the Evangelists remarks that he did not know what he was saying. Three booths indeed for glorified bodies! He escaped without a rebuke this time.

<sup>6</sup>*A bright cloud.*—Some say the transfiguration occurred during the night. A cloud could be in the daytime as well.

<sup>7</sup>*Voice.*—This was the voice of God. The Blessed Trinity spoke here, *opus ad extra. Hear ye Him.* He is the only authority now.

<sup>8</sup>*Fell upon their face.*—*Vox Domini in magnificentia.* It must have been something grand and terrible.

<sup>9</sup>*Arise.*—Our Lord comforts them now, and the vision has gone away.

It is good for us to be here. We love consolations; but they are of brief duration here.

1st. Because this is a place of exile.

2nd. We are made to suffer here and not to rejoice.

3rd. We rejoice when we get home.

The three witnesses to the Divinity and Humanity of Jesus were:

1st. The Father, Moses and Elias from heaven.

2nd. The three Apostles from earth.

3rd. Himself between both.

9. Et descendantibus illis de monte, præcepit eis Jesus dicens: "Nemini dixeritis visionem, donec Filius Hominis à mortuis resurgat."

10. Et interrogaverunt eum discipuli, dicentes: "Quid ergò scribæ dicunt quòd Eliam oporteat primùm venire?"

11. At ille, respondens, ait eis: "Elias quidem venturus est et restituet omnia:

12. "Dico autem vobis quia Elias jam venit, et non cognoverunt eum, sed fecerunt in eo quæcumque voluerunt. Sic et Filius Hominis passurus est ab eis."

13. Tunc intellexerunt discipuli quia de Joanne-Baptistâ dixisset eis.

9. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, 'till the Son of man be risen from the dead.

10. And his disciples asked him saying: Why then do the Scribes say that <sup>2</sup>Elias must come first?

11. But he, answering, said to them: <sup>3</sup>Elias indeed shall come, and restore all things.

12. But I say to you, that <sup>4</sup>Elias is already come; and they knew him not, but have done unto him whatsoever they had a mind. <sup>5</sup>So also the Son of man shall suffer from them.

13. <sup>6</sup>Then the disciples understood that he had spoken to them of John the Baptist.

Silence was generally imposed upon the receivers of great favours by Our Lord, but they as generally paid no heed to His restrictions. There is a special reason here, inasmuch as the nine disciples would be jealous; and, as they were not yet perfect, some disagreeable scenes might arise in consequence. They were not prepared for the revelation yet, and it is remarked by another Evangelist that the three observed the caution strictly. They knew Our Lord's mind better than the multitudes.

The date of the transfiguration is traditionally supposed to be the sixth of August, in the last year of Our Lord's life upon earth. His resurrection is yet six or seven months. But it took a long time for an idea of such spiritual matters to find its way into the understandings of the disciples, in their then imperfect state.

<sup>1</sup>*Till the Son of Man be risen from the dead.*—Great stress is laid upon the Resurrection as the foundation of faith.

<sup>2</sup>*Elias must come first?*—Some account for their asking this question either by the confused state of their minds, or by their imagining that the transfiguration was the commencement of His second coming. The

most natural way to account for it is, they saw Elias come *with* Our Lord, or *after* Him, and not *before* Him, and then he went away again.

<sup>3</sup>*Elias indeed shall come.*—Our Lord confirms the old Jewish tradition of Elias's coming before the Day of Judgment to convert the Jews.

<sup>4</sup>*Elias is already come.*—An Elias, one who came in the *spirit of Elias*; or, with a like mission, as the Angel foretold Zachary.

<sup>5</sup>*So also the Son of Man.*—It would seem from this that the Scribes and Pharisees had some hand in John's death.

<sup>6</sup>*Then the disciples understood.*—It would save us a great deal of trouble if they understood a good many other things sooner than they did.

It is wise to keep revelations and heavenly favours to one's self, unless some great occasion calls for them.

1st. So Our Lord.

2nd. So S. Paul the Apostle.

3rd. So the greatly favoured Saints.

It saves us from :

1st. Spiritual vanity.

2nd. Being misunderstood.

3rd. Too much respect.

The old Jewish traditions were condemned when against the law of God, or substituted for it, but never when in accordance with it. Elias is thus favoured.

1st. He was the greatest of the prophets. Did wonderful works.

2nd. He established a sort of Religious Order.

3rd. He was taken away in a fiery chariot, and is alive somewhere yet.

14. Et cùm venisset ad turbam, accessit ad eum homo genibus provolutus ante eum, dicens : "Domine, miserere filio meo, quia lunaticus est et malè patitur: nam sæpè cadit in ignem, et crebrò in aquam:

15. "Et obtuli eum discipulis tuis, et non potuerunt curare eum."

16. Respondens autem JESUS, ait : "O generatio incredula et

14. And when he was come to the multitude, there came to him a man <sup>1</sup>falling down on his knees before him, saying: Lord, have pity on my son; for he is lunatick, and suffereth much; for he falleth often <sup>2</sup>into the fire, and often into the water.

15. And I brought him to thy disciples; and <sup>3</sup>they could not cure him.

16. Then Jesus answered, and said: 'O unbelieving and per-

perversa, quousquè ero vobiscum? usquequò patiar vos? Afferte hùc illum ad me."

17. Et increpavit illum JESUS, et exiit ab eo] dæmonium, et curatus est puer ex illâ horâ.

verse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

17. And Jesus<sup>1</sup> rebuked him; and the devil went out of him: and the child was cured from that hour.

There is a fine contrast shown here. Our Lord took the three to where they had a vision of Heaven upon the mountain top. So enchanting and ravishing was this, that they wished to remain always there. This was not to be. They had to face tribulations and dangers, trials and persecutions before reaching to their beatitude. Scarcely had they reached the foot of the mountain when a sad spectacle of human misery presents itself. There is a poor man there with his son a lunatic of a most painful description. The disciples either have not tried or have failed to cure him. The child is writhing, the father anxious, the crowd wondering and the Scribes sneering.

This scene is well represented in Raphael's masterpiece, the Transfiguration.

<sup>1</sup>*Falling down on his knees.*—For a long time we observe that those who ask for favours adore Our Lord.

<sup>2</sup>*Into the fire.*—Some say he was epileptic; but nearly all acknowledge that whatever tortures he underwent, the devil who possessed him was the author of them.

<sup>3</sup>*They could not.*—The reason is given further down in this Chapter.

<sup>4</sup>*O unbelieving.*—Did He rebuke His disciples here? Some say He did; but most say that He rather rebuked the people. For the faith of the child's father had to become stronger according to S. Mark, chap. ix. (where a fuller description of this miracle is given), before the miracle was performed.

<sup>5</sup>*Rebuked him.*—Perhaps for having made a victim of a poor child. He ordered the devil, as we see in S. Mark, not to come back again.

Why devils are allowed to take possession of children and innocent people is a nice question in Theology.

1st. The innocent must suffer—as dying children have terrible agonies to get merit.

2nd. God is glorified by a miracle like this.

3rd. Lest we might imagine that possessed people did some great sins.

Epilepsy is sometimes natural and sometimes preternatural. In the East it is supposed to be a sacred thing; and amongst some Celtic races it is called “the blessed sickness.”

It is well to bring such people to the Priest, because :

1st. The prayers of the Church have great virtue.

2nd. The faith of the people can do wonders.

3rd. Such cases confirm their faith.

18. Tunc accesserunt discipuli ad JESUM secretò, et dixerunt: “Quarè nos non potuimus ejicere illum?”

19. Dixit illis JESUS: “Propter incredulitatem vestram. Amen quippè dico vobis: si habueritis fidem sicut granum sinapis, dicetis monti huic *Transi hinc illuc*, et transibit, et nihil impossibile erit vobis.

20. “Hoc autem genus non ejicitur nisi per orationem et jejunium.”

21. Conversantibus autem eis in Galilæâ, dixit illis JESUS: “Filius Hominis tradendus est in manus hominum.

22. “Et occidetur eum, et tertiâ die resurget.” Et contristati sunt vehementer.

18. Then came the disciples to Jesus secretly, and said: <sup>1</sup>Why could not we cast him out?

19. Jesus said to them: Because of <sup>2</sup>your unbelief. For, amen I say to you, <sup>3</sup>if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence to yonder place; and it shall remove: and nothing shall be impossible to you.

20. But this kind is not cast out but by <sup>4</sup>prayer and fasting.

21. And while they abode together in Galilee, Jesus said to them: The Son of man shall be <sup>5</sup>betrayed into the hands of men:

22. And they shall kill him: and the third day he shall rise again. And they were troubled exceedingly.

Scarcely has Our Lord done any great deed in those last days of His ministry, when He immediately reminds His followers of the humiliations which are in store for Him. He has given them a sight of His glory. He has cured a boy, whom they could not cure, with the greatest ease. He shows His vast superiority to all human excellence; and directly, He reminds them of the Passion through which He is to come to His glory.

He passes from this to point out to His disciples *two* flaws in their present state of holiness. They have not faith enough for the great miracles He has destined them to perform, and they practise not mortification enough to fit themselves for the successful exercise of this ministry.

<sup>1</sup>*Why could not we?*—They come secretly because they fear their influence might be lessened amongst the crowds by the revelation of their faults. It is evident from this passage that they tried to cast out this devil and failed.

<sup>2</sup>*Your unbelief.*—It is clear from this that Our Lord in verse 16 did reprove the disciples for their want of faith, contrary to the opinion of some commentators.

<sup>3</sup>The power of faith is here shown. *The grain of mustard-seed* must have been a proverbial expression for the smallest atom. Removing mountains seems to verge on hyperbola. S. Gregory Thaumaturgus did remove a mountain.

<sup>4</sup>*Prayer and fasting.*—The Rationalists are very hard set to explain this passage. Two or three of them have given in to the Catholic idea.

<sup>5</sup>*Betrayed.*—He foretells His Passion again, and the result is (notwithstanding the promise of the Resurrection), that they were troubled exceedingly. One conclusion we can come to is that they were very much attached to Him personally.

It is not well to lessen authority by rebuking responsible persons in public. This method:

1st. Brings them into contempt.

2nd. Makes evil-doers rejoice, and

3rd. Breaks down discipline.

That there are various grades of devils is quite clear.

1st. Some can be cast out by a word.

2nd. Some by an exorcism; and

3rd. Some are so obstinate that even an Apostle could not drive them out without fasting and prayer.



23. Et cùm venissent Capharnaum, accesserunt qui didrachma accipiebant ad Petrum, et dixerunt ei "magister vester non solvit didrachma?"

24. Ait: "Etiam." Et cùm intrasset in domum, prævenit eum JESUS dicens: "Quid tibi videtur, Simon? Reges terræ à quibus accipiunt tributum vel censum? à filiis suis an ab alienis?"

25. Et ille dixit: "Ab alienis." Dixit illi JESUS: "Ergò liberi sunt filii."

26. "Ut autem non scandalizemus eos, vade, ad mare et mitte hamum, et eum piscem qui primus ascenderit tolle, et, aperto ore ejus, invenies statorem: illum sumens, da eis pro me et te."

23. And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said to him: Doth not <sup>1</sup>your master pay the didrachma?

24. <sup>2</sup>He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? <sup>3</sup>Of whom do the kings of the earth take tribute or custom? of their own children, or of strangers?

25. And he said: Of strangers. Jesus said to him: Then <sup>4</sup>the children are free.

26. But <sup>5</sup>that we may not scandalize them, go thou to the sea, and cast in a hook; and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them <sup>6</sup>for me and thee.

A very nice question arises here in the most polite manner possible. There were taxes to be paid by the Jews for the keeping up of the Temple; and the Romans started their tribute (which they claimed as suzerains) on the same scale. This tribute was a capitation tax of half a shekel, or sevenpence-halfpenny, for every one over twenty-one years of age. Now, Our Lord, being an exception, could scarcely be asked for it directly. Some say He and Peter were together when this tax was called for, and some say that they were all together, but that He and His *factotum*, Peter, must pay for the rest of the family. The latter seems the more natural interpretation. Evidently, Peter was considered as the mouthpiece, the vicar, the *locum tenens* of Our Divine Lord in every transaction. Judas carried the purse, and yet no one asked him for a drachma or a didrachma. The Rationalists

are sorely perplexed here, and, indeed, so they ought to be. God be merciful to them !

<sup>1</sup>*Your master.*—S. Matthew had been a collector or publican himself, and knew the proper terms to use.

<sup>2</sup>*He said : Yes.*—Peter knew that Our Lord paid it for peace sake, although he was not bound to do so.

<sup>3</sup>*Of whom.*—The kings of the earth took no tribute of their own children, because they took tribute of others in order to be able to support their own.

<sup>4</sup>*The children are free.*—We, being children of the great king, ought to be free, however.

<sup>5</sup>*That we may not scandalize them, go thou to the sea, etc.*—This shows that Our Lord and His Apostles had no money about them at the time. The miracle is explained by one of the Rationalists, thus : “ Peter caught a fish, sold it for the money, and then paid it.” What a wonderful thing !

<sup>6</sup>*For Me and for thee.*—Peter was put on the same level, as far as paying tribute went. This is rather significant for his priority above the others, to say the least.

We should all pay our share of the taxes.

1st. They pay the government ; and it in turn

2nd. Pays policemen to protect our lives and properties.

3rd. Carries on its home and foreign business for our interests.

If a government or nation exempt a certain class from tribute, that is a favour.

Peter's pre-eminence is seen.  
1st. The person spoken to by the collectors.

2nd. He answers for his master.

3rd. He takes the fish and finds the money.

4th. He pays the same for both.

He who serves God will always be provided with what he needs. If ordinary means are not at hand, the Lord will create extraordinary ones.

## CHAPTER XVIII.

*Christ teaches humility ; to beware of scandal ; and to flee the occasions of sin ; to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promises to his disciples the power of binding and loosing ; and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.*

1. In illâ horâ accesserunt discipuli ad JESUM, dicentes : "Quis, putas, major est in regno cœlorum ?"

2. Et advocans JESUS parvulum, statuit eum in medio eorum.

3. Et dixit : "Amen dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum cœlorum.

4. "Quicumque ergò humiliaverit se sicut parvulus iste, hic est major in regno cœlorum.

5. "Et qui susceperit unum parvulum talem in nomine meo me suscipit ;

6. "Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris.

1. <sup>1</sup>At that hour the disciples came to Jesus, saying : Who, thinkest thou, is the greatest in the <sup>2</sup>kingdom of heaven ?

2. And Jesus calling unto him <sup>3</sup>a little child, set him in the midst of them,

3. And said : Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the <sup>4</sup>kingdom of heaven.

4. Whosoever, therefore, shall humble himself as this little child, he is the <sup>5</sup>greatest in the kingdom of heaven.

5. And he that shall <sup>6</sup>receive one such little child in my name, receiveth me.

6. But he that shall scandalize one of these little ones that believe in me, it were <sup>7</sup>better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

The disciples had hazy notions about the new kingdom Our Lord was about to establish. The great notion the Jews had of

the Messiah—that he would restore the kingdom to Israel—seemed to be in the minds of the disciples. Our Lord had begun this kingdom, or he would soon. Places were being given away and Peter was promised a very high one. He is taken notice of, is this Peter, and it is time that the others should look for, or at least speculate upon their future positions. This conversation was going on amongst them before they arrived at Capharnaum. Then they saw the didrachma paid, and knew that Our Lord was aware of their thoughts. They agreed to put the matter before him, and thus comes the scene here recorded by S. Matthew.

<sup>1</sup>*At that hour.*—Just as the tribute money was paid.

<sup>2</sup>*Kingdom of Heaven.*—As remarked, their notions about this were rather hazy.

<sup>3</sup>*A little Child.*—Its innocence and want of guile were the chief qualities, and Our Lord inculcated humility and simplicity. What he told them to learn from Himself.

<sup>4</sup>*Kingdom of Heaven.*—This is three-fold here. His Church. The state of sanctity therein—and Heaven itself.

<sup>5</sup>*Greatest.*—The Saints were the humblest of men.

<sup>6</sup>*Receive.*—Our Lord embraced the child and blessed it. To take care of a child, bring it, etc.

<sup>7</sup>*Better . . . . millstone.*—A Hebraism here—want of comparative expedit in Vulg. Millstone, one that it would require an ass to turn, in the Greek and Latin. This was a punishment for very heinous offences.

Ambition for honours or places of trust is common. It ill becomes a clergyman or a Religious. Because :

1st. He is supposed to follow Our Lord.

2nd. He is a model for others.

3rd. He should have left all things.

Motives for humility.

1st. Without it we cannot enter on perfection.

2nd. It causes the Lord to exalt one.

3rd. It is the example He gave and told us to follow.

Characteristics of a child according to St. Hilary.

1. He follows his father.
2. He loves his mother.
3. He wishes no evil to others.
4. He does not covet riches.
5. He knows not how to insult one.
6. He hates nobody.
7. He does not tell lies.
8. He believes what people tell him.

Scandal sows Sin.

- 1st. In an unsuspecting heart.
- 2nd. That sin grows every day.
- 3rd. You can never take it out entirely.
- 4th. When the scandalized soul departs this life the sin is irreparable.

7. "Væ mundo à scandalis !  
Necesse est enim ut veniant  
scandala : verumtamen væ ho-  
mini illi per quem scandalum  
venit !

8. "Si autem manus tua vel  
pes tuus scandalizat te, abscide  
eum et projice abs te : bonum  
tibi est ad vitam ingredi de-  
bilem vel claudum, quàm duas  
manus vel duos pedes habentem  
mitti in ignem æternum.

9. "Et si oculus tuus scanda-  
lizat te, erue eum et projice abs  
te : bonum tibi est cum uno  
oculo in vitam intrare, quàm  
duos oculos habentem mitti in  
gehennam ignis.

7. Wo to the world because  
of scandals. For 'it must needs  
be that scandals come : never-  
theless 'two to that man by  
whom the scandal cometh.

8. And if 'thy hand, or thy  
foot, scandalize thee, cut it off,  
and cast it from thee. It is  
better for thee to enter into  
life maimed or lame, than  
having two hands or two feet,  
to be cast into everlasting fire.

9. And if thy eye scandalize  
thee, pluck it out, and cast it  
from thee. It is better for thee  
with one eye to enter into life,  
than, having two eyes, to be  
cast into hell fire.

The world suffers more from scandals than aught else. Scandals or stumbling blocks, as explained in Chapter v., are in some sort a defence of sin, legalising transgressions of God's law. This is done by those who are in authority, like kings keeping mistresses and setting bad examples to their subjects. Heresiarchs who draw so many after them from the truth. In our day scientists

who under the plea of seeking truth, try to deny, and cause others to deny the existence of the source of truth, and truth itself. Journalists, novelists and others who cater to low passions, utter blasphemies, enrich themselves and others upon garbage only worthy of the stew or the brothel. These are the woes of the unfortunate world. These are the enemies of God who give lasting scandal, who scandalise, when living, by their example, and, when dead, by the pages of historians who gloss over or excuse their misdeeds.

<sup>1</sup>*It must needs be.*—Considering the depraved state of fallen nature, and the worse condition of depraved Christians it must needs be. It is in the order of nature. God does not compel it to be, but He says it will be. The scandaliser is not excused ; but :

<sup>2</sup>*Wo to that man.*—He may glory in his false doctrine or the shame of his evil deeds ; but his end is destruction.

<sup>3</sup>*Thy hand . . . . . thy eye.*—Even these we will sacrifice at the hand of the surgeon if there be need of it in order to save the life of the body ; so ought we in a literal sense, or a metaphorical, by giving up affections or pursuits which are equally dear to us, if there be need of such in order to save the soul. *For it is better*, etc. The Hebraism again. Translation right.

It is a dangerous thing when the world admires a man.

1st. In thanking it he must please it again.

2nd. Love of fame or glory is a strong passion.

3rd. Such things are admired by noble souls.

The occasions of sin are those :

1st. In which men generally fall.

2nd. In which the person concerned has fallen often.

3rd. In which he shall most probably fall again.

10. " Videte ne contemnatis unum ex his pusillis: dico enim vobis quia angeli eorum in cœlis semper vident faciem Patris mei qui in cœlis est.

10. Take heed that you despise not one of these little ones: for I say to you, that <sup>1</sup>their Angels in heaven always see the face of my Father who is in heaven.

11. " Venit enim Filius Hominis salvare quod perierat.

12. " Quid vobis videtur ? Si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta - novem in montibus et vadit quærere eam quæ erravit ?

13. " Et si contigerit ut inveniat eam, amen dico vobis quia gaudet super eam magis quàm super nonaginta-novem quæ non erraverunt.

14. " Sic non est voluntas ante Patrem vestrum, qui in cœlis est, ut pereat unus de pusillis istis.

11. For <sup>2</sup>the Son of man is come to save that which was lost.

12. What think you ? <sup>1</sup>If a man have a hundred sheep, and one of them should go astray ; doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray ?

13. And if it be so that he find it, amen I say to you, he <sup>4</sup>rejoiceth more for that than for the ninety-nine that went not astray.

14. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

Addressing the Apostles and through them, those in authority especially, Our Lord proceeds as above. Those who are great and have poor people dependent on them are apt to exact sins from them as the price of their favours. Those whom such people look up to and to whom children look for example are apt to give scandal by not being sufficiently circumspect.

A wretched drunkard or a dissolute tinker gives no scandal. Children are frightened from sin by these. The pagan Greeks used to make the helots drunk in order that their children seeing them would become disgusted.

We should never undervalue anyone, no matter how poor, how indigent, how stupid or how imbecile. See what is thought of these in heaven. Angels guard them, the Son of God dies for them, and the Father wills not that one be lost.

<sup>1</sup>*Their Angels*.—From this comes the belief in the Church that we have guardian Angels. The general opinion is that each person has his own. Some held an opinion that there is a bad Angel to counteract the good one ; but this is not commonly received.

<sup>2</sup>*The Son of Man*.—Our Lord is come to save *all*, and those lost by sin especially.

<sup>3</sup>*If a man have a hundred sheep.*—Some interpreters say that the angels are the ninety-nine, and mankind the one sheep. Others think that the just are the ninety-nine, and a sinner the one. Similes do not run on four feet.

<sup>4</sup>*Rejoiceth more.*—He does not love more but rejoiceth. One rejoiceth more after escaping a storm than if he had a calm passage. On finding a thing that was lost or coming in for an unexpected turn of good luck.

Our guardian Angels. S. Bernard says we should :

1st. Reverence them because they are holy.

2nd. Be devout to them because they interest themselves for us with the Father.

3rd. Confide in them in dangers.

The mercy of God is illustrated here.

1st. He goes after the sinner.

2nd. He puts it on his shoulder and brings it home.

3rd. Heaven rejoices thereat.

“There is joy in heaven.”

15. “Si autem peccaverit in te frater tuus, vade et corripe eum inter te et ipsum solum : si te audierit, lucratus eris fratrem tuum ;

16. “Si autem te non audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum vel trium testium stet omne verbum :

17. “Quod si non audierit eos, dic Ecclesiæ ; si autem Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus.

15. But if thy brother shall <sup>1</sup>offend against thee, go, and reprove him between thee and him alone. If he shall hear thee, <sup>2</sup>thou shalt gain thy brother.

16. But if he will not hear thee, <sup>3</sup>take with thee one or two more, that in the mouth of two or three witnesses every word may stand.

17. And if he will not hear them, <sup>4</sup>tell the church. And <sup>5</sup>if he will not hear the church, let him be to thee as the heathen and the publican.

The doctrine of fraternal correction laid down here by Our Lord is generally supposed to refer to a grave sin, and one that might be productive of harm. Supposing a man is broaching a



heresy, and tells you of it, he begins to scandalise you at once. You reflect on the matter, and find his faith is going; Speak to him, remonstrate with him; if this will not gain him, then one or two mutual friends—who may suspect as much, or may have been hurt by his words—and if he will not hear those, then denounce him to the parish priest, the bishop, to whomsoever you think represents the authority of the Church. It is his business to excommunicate the man, and prevent his error from spreading. The same rule may be carried out in correcting minor faults, but not under such a serious obligation.

<sup>1</sup>*Offend against thee.*—If he scandalise thee in a serious manner. Theologians lay down the nature and grades of these offences.

<sup>2</sup>*Thou shalt gain.*—He was lost, by his sin being mortal, to God or to your charity.

<sup>3</sup>*Take with thee.*—This requires prudence in the selection of the one or two; rules are laid down therefore by theologians and moralists. Common sense is guide enough.

<sup>4</sup>*Tell the Church.*—Some say the Assembly. The general opinion of Catholic commentators is—as the fault is a private one, or nearly so—to tell the Church Authority.

<sup>5</sup>If he be pertinacious, then the Church will excommunicate him, and the laws made and provided for such cases have to be put in force.

Charity requires that we keep our brother from misfortune if we can.

- 1st. A word in time.
- 2nd. Kindly said.
- 3rd. With a good intention.

Yourself and himself if you have a good prospect. Otherwise

- 1st. He may think you impertinent.
- 2nd. He may aggravate the fault.
- 3rd. You may drive him further off.

Taking one or two.

- 1st. This does not expose him too much.
- 2nd. They give more weight.
- 3rd. He sees the matter is serious.

People are excommunicated in order to their correction. For the health of their souls. Hence:

- 1st. Means should be used to convert them.
- 2nd. Their advances kindly received.
- 3rd. The ban should be removed for penitence.

18. "Amen dico vobis: Quæcumque alligaveritis super terram erunt ligata et in cœlo, et quæcumque solveritis super terram erunt soluta et in cœlo.

19. "Iterùm dico vobis quia, si duo ex vobis consenserint, super terram, de omni re quæcumque petierint, fiet illis à Patre meo qui in cœlis est.

20. "Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum."

21. Tunc accedens Petrus ad eum, dixit: "Domine, quotiès peccabit in me frater meus et dimittam ei? usquè septiès?"

22. Dicit illi JESUS: "Non dico tibi usquè septiès, sed usquè septuagiès septiès.

18. Amen I say to you, whatsoever you shall bind upon <sup>1</sup>earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19. Again I say to you, that <sup>2</sup>if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father who is in heaven.

20. For where there are <sup>3</sup>two or three gathered together in my name, there am I in the midst of them.

21. Then <sup>4</sup>Peter came unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?

22. Jesus said to him: I say not to thee, till seven times; but till <sup>5</sup>seventy times seven.

Jesus Christ rises beautifully from the little child and his good qualities until He comes to the Head of the Church, and the use of the most tremendous powers ever put into mortal hands. He repeats here that the power He gives to His Apostles is not a mere external thing, a matter of form, but that every deed of jurisdiction which they do is ratified in heaven. In some cases persons exercising these powers ought to consult with each other and invoke God's guidance. He has promised this even to two or three, and how much more to a council?

That He is here speaking of jurisdiction and the power of absolution is the general opinion of all Catholic writers. The others are scarcely worth considering. If any doubt remained it would be cleared up by the parable which comes to illustrate Heaven's love of mercy.

<sup>1</sup>Earth . . . heaven.—This power of binding and loosing, or of refusing

to pardon and pardoning rests : Authoritatively in God. In Jesus Christ by way of excellence. In the Apostles and their successors ministerially. So S. Thomas.

<sup>2</sup>*If two of you shall agree.*—This is supposed by some to refer to fraternal charity. Maldonatus says it refers to consultations between bishops.

<sup>3</sup>*Two or three . . . in my name.*—Legitimately assembled for a legitimate purpose. His presence here is special, a guiding presence to keep from error.

<sup>4</sup>*Peter . . . till seven times.*—Peter would have most of this work to do, and so he wants to have a rule. This seven, some say, was suggested by Our Lord's words in Luke xvii. 4. Others say that Peter became suddenly generous and wanted to exceed the Jews, who were accustomed to forgive only three times.

<sup>5</sup>*Seventy times seven.*—This is not confining the exercise of mercy to 490 times, but is a general round number way of putting a thing.

This power ought to be used :

- 1st. As a father : tenderly.
- 2nd. As a judge : fairly.
- 3rd. As a physician : skilfully.

Fraternal charity :

- 1st. Is beautiful to men.
- 2nd. Is dear to heaven.
- 3rd. Gets its requests—*anything.*

God's institutions are :

- 1st. The best of their kind.
- 2nd. Sure of their end.
- 3rd. Unlimited in application.

So is mercy in penance :

- 1st. Nothing is beyond it, whatsoever.
- 2nd. Sure. What on earth is in heaven.
- 3rd. Any number of times.

23. "Ideò assimilatum est regnum cœlorum homini regi qui voluit rationem ponere cum servis suis.

24. "Et cùm cœpisset rationem ponere, oblatus est ei unus qui debebat ei decem millia talenta.

25. "Cùm autem non haberet undè redderet, jussit eum dominus ejus venundari, et uxorem ejus et filios, et omnia quæ habebat, et reddi.

26. "Procidens autem servus ille, orabat eum dicens:—Patientiam habe in me, et omnia reddam tibi.

27. "Misertus autem dominus servi illius, dimisit eum, et debitum dimisit ei.

28. "Egressus autem servus ille, invenit unum de conservis suis qui debebat ei centum denarios, et tenens suffocabat eum dicens:—Redde quod debes.

29. "Et procidens conservus ejus, rogabat eum dicens:—Patientiam habe in me, et omnia reddam tibi.

30. "Ille autem noluit, sed abiit, et misit eum in carcerem donec redderet debitum.

31. "Videntes autem conservi ejus quæ fiebant, contristati sunt valdè, et venerunt et narra-verunt domino suo omnia quæ facta fuerant.

23. Therefore is the kingdom of heaven likened to <sup>a</sup>a king, who would take an account of his servants.

24. And when he had begun to take the account, one was brought to him, that owed him <sup>ten</sup>ten thousand talents.

25. And as he had not where-with to pay it, his lord commanded that he should be sold, and <sup>his</sup>his wife and children, and all that he had, and payment to be made.

26. But that servant, falling down, besought him, saying: 'Have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, let him go, and <sup>for</sup>forgave him the debt.

28. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: 'Pay what thou owest.

29. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all.

30. And he would not: but went and <sup>cast</sup>cast him into prison, till he should pay the debt.

31. Now his fellow-servants, seeing what was done, were very much grieved: and they came and told their lord all that was done.

32. "Tunc vocavit illum dominus suus et ait illi:—Serve nequam, omne debitum dimisi tibi quoniam rogâsti me :

33. "Nonne ergò oportuit et te misereri conservi tui, sicut et ego tui misertus sum ?

34. "Et iratus dominus ejus tradidit eum tortoribus, quoadusquè redderet universum debitum.

35. "Sic et Pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris."

32. Then his lord called him, and said to him : <sup>8</sup>Thou wicked servant, I forgave thee all the debt because thou besoughtest me.

33. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee ?

34. And his lord being angry, delivered him to <sup>9</sup>the torturers, until he should pay all his debt.

35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

This parable Our Lord gives as an illustration of his doctrine on forgiveness. It has a twofold force. It shows us that priests should forgive penitents, because they expect to get, or have gotten, forgiveness from heaven themselves. It shows us that ordinary Christians should forgive small offences against themselves, as they expect God to forgive them. The whole parable bears out this. There are some ornamental parts of it which do not exactly come into God's way of dealing—such as selling a man's wife and children, and raking up all the old sores again. This is man's way, but it is not God's, and is brought in, albeit for ornament, yet to show in a finer light the beauty of his mercy.

<sup>1</sup>*A king.*—The parables begin with *the kingdom of heaven is like unto* ; that is to say, the way things are done there are like this illustration, to a certain extent.

<sup>2</sup>*Ten thousand talents.*—This would be more than two-and-a-half millions of pounds sterling. It is a round and immense number which gives an idea of the infinite malice of mortal sin.

<sup>3</sup>*His wife.*—This need not be the case as observed.

<sup>4</sup>*Have patience.*—This is his confession. He does not deny his guilt.

<sup>5</sup>*Forgave him.*—This is simple and unconditional.

<sup>6</sup>*Pay what thou owest.*—He has no mercy for another poor fellow.

<sup>1</sup>*Cast him into prison.*—Then his companions complained. All very natural, as they knew the case.

<sup>2</sup>The Lord balances our right to forgiveness by our generosity to fellow-sinners.

<sup>3</sup>*The torturers . . . . all the debt.*—They torture people in the East, because they sometimes have money and pretend they have not. This torture makes their friends come and pay for them. *All the debt.*—Some make an argument for purgatory and indulgences out of this. The reasoning is fair enough.

The guilt of mortal sin.

1st. Turning away from God.

2nd. Putting creatures in His place.

3rd. Offending Him with His own gifts.

God forgives sins. And then

1st. They are dead and gone.

2nd. They never revive.

3rd. Some of the old passions do—in relapse.

When the guilt of sin is forgiven, the punishment may yet be inflicted. Hence :

1st. Temporal calamities. David.

2nd. Confinement in purgatory.

3rd. Prayers of others relieve us.

The three parts of the parable are :—

1st. God's mercy unconditional.

2nd. Man's inhumanity to man.

3rd. Severity of God brought on by this.

## CHAPTER XIX.

*Christ declares matrimony to be indissoluble. He recommends the making of one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shows the danger of riches, and the reward of leaving all to follow him.*

1. Et factum est, cùm consummasset JESUS sermones istos, migravit à Galilæâ et venit in fines Judææ trans Jordanem.

2. Et secutæ sunt eum turbæ multæ, et curavit eos ibi.

3. Et accesserunt ad eum pharisæi, tentantes cum et dicentes: Si licet homini dimmittere uxorem suam quâcumque ex causâ?

4. Qui respondens ait eis: "Non legistis quia qui fecit hominem ab initio, masculum et feminam fecit eos, et dixit:

5. "*Propter hoc, dimittet homo patrem et matrem, et adherabit uxori suæ, et erunt duo in carne unâ.*

6. "Itaquè jam non sunt duo, sed una caro. Quod ergò DEUS conjunxit homo non separet."

1. And it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the confines of Judea <sup>1</sup>beyond the Jordan.

2. And great multitudes followed him: and he healed them there.

3. And <sup>2</sup>the Pharisees came to him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4. And he answered and said to them: Have ye not read, that he who made man in the beginning made them <sup>3</sup>male and female? And he said:

5. For this cause shall a man leave father and mother, and shall cleave unto his wife: and <sup>4</sup>they two shall be in one flesh.

6. Wherefore they are no more two, but one flesh. What therefore God hath joined together, <sup>5</sup>let no man put asunder.

The course of events seems to be this: Our Lord went to Jerusalem for the Feast of Tabernacles in September, and then crossed the Jordan and stopped on the confines of Judea. The

marriage question being at the bottom of all public morality must engage the attention of every legislator.

Our Lord stated the indissolubility of marriage when he said : "What God hath joined together, let no man put asunder." Marriage is founded on the law of nature, and monogamy is its state. Polygamy was allowed only after the Deluge. It is the foundation of a new society : a young man and a young woman are drawn to each other. Nature prepares this attraction. They love each other more than father or mother, and start thereby to become a father and mother themselves. This is the natural law confirmed by Our Lord.

<sup>1</sup>*Beyond the Jordan.*—This seemed to have often been chosen as a place of retreat or seclusion. Still the multitudes found Him, and were healed by Him.

<sup>2</sup>*The Pharisees* wanted to ensnare Him. He had spoken already on the indissolubility of the marriage tie (chap. v. 32.), and they wished to see how He should answer their difficulties. They had a dilemma. If marriage could be dissolved, He spoke wrong ; if marriage *could not*, Moses was wrong.

<sup>3</sup>*Male and female.*—God made one only of each sex when the world wanted peopling.

<sup>4</sup>*They two shall be in one flesh.*—A consummated marriage is a sacred thing, and used as a figure of the Church by inspired writers.

<sup>5</sup>*Let no man put asunder.*—This is the doctrine of the Catholic Church. It is not defined as an article of faith, and some old theologians say it would have been, were it not for the Greeks.

Marriage being such a sacred thing and a Sacrament, people should prepare for it :

1st. By praying God to direct them in placing their affections.

2nd. Not to pave the road to it by committing sins.

3rd. To enter it in a state of grace, and with the Church's blessing.

Matrimony entered into without a Christian preparation is dangerous.

1st. Natural love soon wears out.

2nd. Incompatibility of temper requires sacramental grace to bear it.

3rd. Children born without a blessing turn out a curse.

How many unhappy marriages !



7. Dicunt illi: "Quid ergò Moyses mandavit dare libellum repudii et dimittere?"

8. Ait illis: "Quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit sic.

9. "Dico autem vobis quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur, et qui dimissam duxerit mœchatur."

7. They say to him: 'Why then did Moses command to give a bill of divorce, and to put away?

8. He saith to them: Moses, <sup>2</sup>because of the hardness of your hearts, permitted you to put away your wives: but from the beginning it was not so.

9. And I say to you, whosoever shall put away his wife, <sup>2</sup>except it be for fornication, and shall marry another, committeth adultery: and he who shall marry her that is put away, committeth adultery.

Divorce is a question which troubles Church and State. That Moses allowed divorce in certain cases is indubitable. What cases are those? They could be stoned for adultery. The Jews themselves differed. Hillel taught that a husband could put a wife away if she did not please him. Shamaï said only for adultery could he do it. What is *πορνεία*? It is translated uncleanness; but there is nothing known of it at present.

Experience shows us that Divorce is no remedy for the evils it is supposed to cure. If adultery is ground enough for a Divorce, those who begin to hate each other and like some one else, are tempted to qualify themselves. Divorce *a vínculo* destroys the family and the home altogether.

In Judaism polygamy was allowed, so that the woman was always the sufferer. Christianity raised woman to her position, and wherever Divorce has been introduced, woman falls, either by being too dependent as in Greece and among the Orientals; or by being too bold and brazen, as in places nearer home.

<sup>1</sup>*Why did Moses.*—This was trying to bring Our Lord's teaching into conflict with the teaching of Moses. Moses gave the leave for divorce as an afterthought.

<sup>2</sup>*Because of the hardness of your hearts.*—Since the time of the Deluge polygamy seemed to be prevalent among the Jews, and fornication or adultery not a very terrible thing on the part of a man; but almost un-

pardonable if committed by a woman. Moses tried to bring them back to the antediluvian customs but they would not. Our Lord does now.

<sup>3</sup>*Except it be for fornication*, or adultery. The Greek and Anglican Churches cause this phrase to qualify *marry another*. The Catholic Church, *put away* and not marry another. The first interpretation is far-fetched, and seems against the mind of Our Lord.

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Divorce from bed and board is sometimes useful.

1st. It punishes the guilty party and thus terrifies others.

2nd. It makes amends to Society and the Church.

3rd. It brings penance and a hope of reconciliation.

Divorce *a vinculo* is never useful.

1st. It is forbidden by the law.

2nd. Its evil consequences.

3rd. Society is more loose where it exists than where it does not.

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10. Dicunt ei discipuli ejus : "Si ita est causa hominis cum uxore, non expedit nubere."

11. Qui dixit illis : "Non omnes capiunt verbum istud, sed quibus datum est.

12. "Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui seipsos castraverunt propter regnum cælorum. Qui potest capere capiat."

10. His disciples say unto him : If the case of a man with his wife be so, 'it is not good to marry.

11. He said to them : <sup>2</sup>All receive not this word, but they to whom it is given.

12. For there are <sup>3</sup>eunuchs, who were born so from their mothers' womb : and there are eunuchs, who were made so by men : and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. 'He that can receive *it*, let him receive *it*.

Another state of social existence comes to be considered now—the single state, or that of those who neither marry, nor are given in marriage. This was to be a celebrated state during the future

history of the Church. The calling of the Apostles was the foundation of the life of celibacy. The Lord and His Apostles were celibates. This became the state of the clergy in the Church, and of so many monks and nuns in all ages. Nay, several kept themselves free from impurity in the world itself, and many suffered martyrdom rather than lose their virginity. It has always been considered one of the noblest and brightest virtues which can adorn a soul. It is specially dear to Our Lord, and has a special reward in heaven. It is blamed by nearly all heretics.

Our Lord begins to teach the Counsels under a new form.

<sup>1</sup>*It is not good to marry.*—Our Lord does not agree with this proposition, neither does he deny it.

<sup>2</sup>*All receive not this word.*—If the objection came that so many people preserving virginity would stop the growth of the human race—there is no danger of *all* taking this view. *They to whom it is given*, either as an accident, like the two first kind, or as a grace, like the last.

<sup>3</sup>*Eunuch* is taken in two senses, those who cannot be qualified for marriage, and those who are, but will not. Some remain single and sin; those who remain single and refrain, belong to the third class. *For the kingdom of heaven.*—For the service of God, and not to save money, or avoid the cares of a family, etc.

<sup>4</sup>*He that can receive it, let him receive it.*—This is a counsel where Our Lord commends the thing, but makes no rule concerning it.

The state of virginity makes one:

- 1st. Like the angels.
- 2nd. Freer to serve God.
- 3rd. Imitators of Jesus Christ and His blessed Mother.

Many are the children of the barren. Catholicity has been spread by virgins.

- 1st. All the Apostles.
- 2nd. The priests and missionaries.
- 3rd. The nuns.

Churches where celibacy is not kept:

- 1st. Make a sudden run.
- 2nd. Then stop short.
- 3rd. Unsuccessful missionaries. Anglicans and Russians.

It is a vocation, but anyone can keep chaste by:

- 1st. Praying for it.
- 2nd. Mortifying one's self.
- 3rd. Avoiding dangerous occasions.

13. Tunc oblatis sunt ei parvuli ut manus eis imponeret et oraret. Discipuli autem increpabant eos.

14. JESUS verò ait eis: "Sinite parvulos, et nolite eos prohibere ad me venire: talium est enim regnum cœlorum."

15. Et cùm imposuisset eis manus, abiit indè.

13. Then were <sup>1</sup>little children presented to him, that he should lay his hands upon them, and pray. And <sup>2</sup>the disciples rebuked them.

14. But Jesus said to them: Suffer the little children, and forbid them not, to come to me: for <sup>3</sup>the kingdom of heaven is for such.

15. And when he had <sup>4</sup>laid his hands upon them, he departed thence.

To show that, far from condemning matrimony, Our Lord sanctions it, and he now plainly shows that by blessing the fruits of wedlock.

His love for children has been shown before, and it is singular that children can tell by instinct who is, and who is not kindly disposed towards them. The children clearly wished to come near Our Lord, and their nurses and companions wished to second their wishes. The Apostles thought it beneath Him to trouble Himself with them. They would allow the blind, and the lame, and the dumb near Him, but these were not able to understand. His beautiful answer, and His kind blessing, has formed the model for all instructors of children ever since. A singular thing, the vast majority of teachers in the Catholic Church (and those whom the children like best) are celibates—monks or nuns.

<sup>1</sup>*Little children.*—Infants, and those who were under eight years of age, are so called. They had not yet come to the use of reason, and were innocent. The Patriarchs blessed by the laying on of hands. It became a sacramental ceremony further on.

<sup>2</sup>*The disciples rebuked.*—For the reasons just given, and perhaps they did not know Our Lord's mind on the subject.

<sup>3</sup>*Of such is the kingdom of heaven.*—He told them this before, when they were contending for places. "Unless you become as little children."

<sup>4</sup>*Laid his hands.*—Others have embraced them and blessed them. Some say that S. Ignatius of Antioch was one of those children.

Children are to be cared :

1st. To preserve them innocent.

2nd. To sow the seeds of virtue. Bring up a child.

3rd. Youth, like the softened wax, etc.

Again, children are to be :

1st. The future members of society.

2nd. The fathers and mothers of the next generation.

3rd. Vocations are then for God.

The good education of children has its reward, just as the scandalising of them has its dreadful punishment.

One ought to :

1st. Study their dispositions.

2nd. Make learning and piety pleasant for them.

3rd. Help them to their means of life.

16. Et ecce unus, accedens, ait illi: "Magister bone, quid boni faciam ut habeam vitam æternam?"

17. Qui dixit ei: "Quid me interrogas de bono? Unus est bonus, DEUS. Si autem vis ad vitam ingredi, serva mandata."

18. Dicit illi: "Quæ?" JESUS autem dixit: "Non homicidium facies; non adulterabis; non facies furtum; non falsum testimonium dices;

19. "Honora patrem tuum et matrem tuam, et diliges proximum tuum sicut teipsum."

20. Dicit illi adolescens: "Omnia hæc custodivi à juventute meâ: quid adhuc mihi deest?"

16. And, behold, one came, and said to him: 'Good master, what good shall I do, that I may have life everlasting?

17. And he said to him: 'Why askest thou me concerning good? One is good, God. But \*if thou wilt enter into life, keep the commandments.

18. He saith to him: Which? And Jesus said: 'Thou shalt do no murder: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness.

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith to him: 'All these have I kept from my youth: what is yet wanting to me?

21. Ait illi JESUS: "Si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cœlo, et veni, sequere me."

22. Cùm audisset autem adolescens verbum, abiit tristis: erat enim habens multas possessiones.

21. Jesus saith to him: "If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me."

22. And when the young man had heard this word, he <sup>7</sup>went away sorrowful: for he had great possessions.

Occasions present themselves to Our Lord (evidently by His own providential arrangement) for bringing His doctrines of perfection before His followers. The instances would be sure to impress themselves on their memories. The Apostles were keeping the Counsels, and Our Lord would show them that it requires a grace or a vocation to keep each. They had no difficulty in continuing poor, as they were all poor before being called—except, perhaps, Matthew. Now a case comes before them where they see the difference between the Precepts and the Counsels clearly brought out; and also how difficult it is to make a vow of poverty, unless there be a special grace. This young man received a vocation, but declined to follow it. The Apostles left all, at once.

<sup>1</sup>*Good master.*—Some copies omit *good* here; but the more approved retain it.

<sup>2</sup>*Why askest thou me?*—Some have "*Why callest thou me?*" Both come very much to the same thing. One is essentially good, God. All others are *good* by His grace. Some say Our Lord conveyed to him a knowledge of His own Divinity.

<sup>3</sup>*If thou wilt enter into life, keep the commandments.*—This is the ordinary duty of the commonest Christian.

<sup>4</sup>Our Lord enumerates the commandments of the second table only. He had alluded to the first *Good*.

<sup>5</sup>*All these have I kept.*—There is no reason to doubt his word, for we are told that Jesus looked on him, and loved him.

<sup>6</sup>*If thou wilt be perfect.*—This is something more than barely entering into life. *Poverty*, and obedience ("*Come follow me*") are here put as conditions with chastity.

<sup>7</sup>*Went away sorrowful.*—He was rich and felt it hard to part with his possessions. He need not be in a bad state after all; yet what a fine chance he lost!

Faith is not enough for salvation. Keep the commandments. Because these are :

- 1st. The law of nature.
  - 2nd. The law of Moses.
  - 3rd. The law of Jesus.
- 

They are to be kept :

- 1st. All of them.
- 2nd. In their fullest sense, as explained in the Sermon on the Mount.
- 3rd. Always. Persevere.

The virtue of poverty has had :

- 1st. Attractions for Our Lord and His.
  - 2nd. For the founders of all orders.
  - 3rd. For the followers of both.
- 

Poverty is despised by the world.

Poverty is honoured by the Lord.

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It is not enough without the "Follow me." 1st. In poverty. 2nd. In suffering. 3rd. In charity.

23. JESUS autem dixit discipulis suis : "Amen dico vobis quia dives difficilè intrabit in regnum cœlorum."

24. "Et iterùm dico vobis : Facilius est camelum per foramen acùs transire quàm divitem intrare in regnum cœlorum."

25. Auditis autem his, discipuli mirabantur valdè, dicentes : "Quis ergò poterit salvus esse ?"

26. Aspiciens autem JESUS, dixit illis : "Apud homines hoc impossibile est : apud DEUM autem omnia possible sunt."

23. Then Jesus said to his disciples : Amen I say to you, that <sup>1</sup>a rich man shall hardly enter into the kingdom of heaven.

24. And again I say to you, it is <sup>2</sup>easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25. And when the disciples had heard this, they wondered very much, saying : <sup>3</sup>Who, then, can be saved ?

26. And Jesus, beholding, said to them : With men this is impossible : but <sup>4</sup>with God all things are possible.

Just as the young man had gone away Our Lord brings the meaning of the incident before His disciples. His solemn manner

of uttering the great truth, which has sent so many rich people into cloisters, and made those who were there content with their lot, is not without significance. It is one of His wonderings, like, "I have not found such faith in Israel," which were rarely uttered.

Since He came to teach maxims of poverty and self-abnegation, He wished to show how opposed riches were to these. A rich man is driven by circumstances to the opposite. If he does not feed well and invite his friends he is called a miser. If temptations come to him in any fascinating way—and where is the rich man to whom they do not?—he finds the means of gratifying them at hand.

<sup>1</sup>*A rich man.*—Some ask what is meant by a rich man. It means not only a man who has a plentiful supply of the things of this world, but who is attached to them as well. This attachment need not be inordinate.

<sup>2</sup>*Easier for a camel to pass through the eye of a needle.*—Such similes were common in the East, and indeed the West is not without its supply of them. "Sooner will the wolf take a sheep to wife;" or, "Will you pour the ocean into a pot with the palm of your hand?" Some say camel is κάμιλος a cable; and others say that one of the low gates in Jerusalem (through which camels could pass only on their knees and with their loads off) was called the eye of a needle. These are fanciful and only destroy the beauty of the figure.

<sup>3</sup>*Who then can be saved?*—The Apostles pitied the people of the world, seeing rich and poor so fond of pelf.

<sup>4</sup>*With God all things are possible,* even the passing of the camel.

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Riches are dangerous.

1st. They create pride and self-importance.

2nd. They cause the crowd to worship.

3rd. They give the means of committing many sins.

In another way.

1st. Riches can procure comforts in serving God. Chaplains etc.

2nd. Rich men are seldom told the truth.

3rd. Rely too much on their charities.



27. Tunc respondens Petrus, dixit ei: "Ecce nos reliquimus, omnia et secuti sumus te: quid ergo erit nobis?"

28. Jesus autem dixit illis: "Amen dico vobis quod vos, qui secuti estis me, in regeneratione cum sederit Filius Hominis in sede majestatis suæ, sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel.

29. "Et omnis qui reliquerit domum, vel fratres aut sorores, aut patrem aut matrem, aut uxorem aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam æternam possidebit.

30. "Multi autem erunt primi novissimi, et novissimi primi."

27. Then <sup>1</sup>Peter, answering, said to him: Behold, we have <sup>2</sup>left all things, and have followed thee: what, therefore, shall we have?

28. And Jesus said to them: Amen I say to you, that you, who have followed me, <sup>3</sup>in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on <sup>4</sup>twelve seats, judging the twelve tribes of Israel.

29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive <sup>a</sup>a hundred-fold, and shall possess life everlasting.

30. But many that are <sup>first</sup> shall be last: and the last shall be first.

Quite opposite to the rich man is the way of the man devoted to poverty. He goes through life with a hundred joys for the one he gave up, passes to his reward in heaven with confidence, and then sits as a judge upon those who turned him away from their doors. This is a singular passage, and is pregnant with meaning, consequently, the interpretations thereof vary a little, but all coincide in the main result, namely, a very great return, both here and hereafter, for those who leave all things.

The experience of all Religious Orders confirms this. Their members have no cares, and no concerns. When the bell rings they get their meals, when their dress grows old they get a new one. They have no charge of families, no children to cry after them when they die, no one to fight about their money, and they leave themselves to the charity of those who will all say masses for the repose of their souls. This is the hundred-fold. Life eternal, and being an assessor to the Great Judge, is another advantage. An ambitious man ought to be a Religious.

<sup>1</sup>*Peter*.—He always speaks for his companions. He is now their acknowledged superior after our Lord.

<sup>2</sup>*Left all things*.—He does not say they sold them and gave the produce to the poor. There was not much to sell, to begin with ; and the poor were at their doors.

<sup>3</sup>*In the Regeneration*.—One Father thinks this to be after baptism ; but nearly all the others take it for the general Resurrection at the Day of Judgment.

<sup>4</sup>*Twelve seats . . . twelve tribes*.—This definite number is supposed to represent the whole. All who do this thing shall sit to judge all others. Judge as assessors.

<sup>5</sup>*A hundred-fold*.—The hundred-fold is for this life ; it consists in the absence of care. A Religious has a thousand brothers for the few he left. Hundreds of fathers for the one he left, and so on. *Tanquam nihil habentes et omnia possidentes*.

<sup>6</sup>*First last, and last first*.—Many, not all. The general interpretation is that those who are first in this world, shall often be last in the next, and *vice versa*.

Detachment from earthly things makes a man :

Live in heaven even here.

1st. By the absence of care.

2nd. By the possession of all he wants.

3rd. By his comfort in death and after.

When a man leaves all things for Christ, he throws himself completely on Providence, and keeps the letter of the Gospel.

They will convince the world of its folly.

1st. They never tried to serve God and mammon.

2nd. They chose the narrow way.

3rd. They were fools for God's sake.

Great as their promises are, if they be not faithful, they may be last yet.

1st. Because they had great grace.

2nd. Sinned against strong lights.

3rd. Scandalised those who looked up to them as if they were saints.

## CHAPTER XX.

*The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.*

1. "Simile est regnum cœlorum homini patrifamiliâs, qui exiit primo mane conducere operarios in vineam suam.

2. "Conventione autem factâ cum operariis ex denario diurno, misit eos in vineam suam.

3. "Et egressus circâ horam tertiam, vidit alios stantes in foro otiosos :

4. "Et dixit illis : Ite et vos in vineam meam, et quod justum fuerit dabo vobis.

5. "Illi autem abierunt. Iterum autem exiit circâ sextam et nonam horam, et fecit similiter.

6. "Circâ undecimam verò, exiit et invenit alios stantes, et dicit illis : Quid hîc statis totâ die otiosi ?

7. "Dicunt ei : Quia nemo nos conduxit. Dicit illis : Ite et vos in vineam meam.

8. "Cum sero autem factum esset, dicit dominus vineæ pro-

1. The kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for 'a penny a day, he sent them into his vineyard.

3. And he went out about the third hour ; and saw others standing 'idle in the market-place.

4. And he said to them : Go you also into my vineyard ; and I will give you 'what shall be just.

5. And they went their way. And again he went out about the sixth and the ninth hour ; and did in like manner.

6. But about the eleventh hour he went out, and found others standing : and he saith to them : Why stand you here all day idle ?

7. They say to him : 'Because no man hath hired us. He saith to them : Go you also into my vineyard.

8. And when evening was come, the lord of the vineyard

curatori suo: Voca operarios et redde illis mercedem, incipiens à novissimis usque ad primos.

9. "Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios.

10. "Venientes autem et primi, arbitrati sunt quod plus assent accepturi: acceperunt autem et ipsi singulos denarios.

11. "Et accipientes murmurabant adversus patremfamilias,

12. "Dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et æstus.

13. "At ille, respondens unum eorum, dixit: Amice, non facio tibi injuriam: nonne ex denario convenisti mecum?

14. "Tolle quod tuum est et vade: volo autem et huic novissimo dare sicut et tibi.

15. "Aut non licet mihi quod volo facere? an oculus tuus nequam est quia ego bonus sum?

16. "Sic erunt novissimi primi, et primi novissimi: multi enim sunt vocati, pauci vero electi."

saith to his steward: Call the labourers, and pay them their hire, <sup>6</sup>beginning from the last even to the first.

9. When, therefore, they came, who had come about the eleventh hour, they received <sup>6</sup>every man a penny.

10. But when the first also came, they thought that they should have received more: and they likewise received every man a penny.

11. And when they received *it*, <sup>7</sup>they murmured against the master of the house,

12. Saying: These last have worked *but* one hour: and thou hast made them equal to us, that have borne the burden of the day and the heats.

13. But he, answering one of them, said. <sup>8</sup>Friend, I do thee no wrong: didst thou not agree with me for a penny?

14. Take what is thine, and go thy way: I will also give to this last even as to thee.

15. Or, is it not lawful for me to do what I will? <sup>9</sup>Is thy eye evil because I am good?

16. So shall the last be first, and the first last. For <sup>10</sup>many are called, but few chosen.

Let us start with a proposition that no one should found an argument upon a parable, especially if he does not thoroughly understand its application. This parable has been applied by many to the Jews, who were called in the beginning, and the

Gentiles, late in the day ; To the various ages of history, and the various ages of human life.

To venture an exposition, might not this be it ?—God gives all human beings sufficient grace to keep the commandments and be saved. A great many of them become lazy, stand idle, and He, over and above the usual grace, sends special messengers and calls them, some when young and some when older, etc., either to His Church ; to a particular place in that Church ; or to religion. All these are vineyards. You are rewarded in the end according to your fervour and intention in working. We see many called to religion, for instance, in youth, who continue as idle as if they were still in the market-place ; others, called in mature life, setting the world a-fire with their zeal and fervour. Do not the latter deserve a greater reward than the former ?

<sup>1</sup>*A penny a day.*—About ninepence English money. That was worth a good deal in those ancient times.

<sup>2</sup>*Idle in the market place.*—Why did they not go and look for work ? Some people have to be shoved heavenwards, and then grumble.

<sup>3</sup>*What shall be just.*—He made them no promise, and struck no bargain. They took his word, and got more than they expected.

<sup>4</sup>*Because no man hath hired us.*—These were willing to work if they could get it.

<sup>5</sup>*Beginning from the last.*—The last shall be first. (See last chapter.)

<sup>6</sup>*Every man a penny.*—Eternal life, or a special vocation are indivisible things ; but the degrees of enjoyment in each vary exceedingly.

<sup>7</sup>*They murmured.*—This cannot be heaven, or it is an ornament, or it is what we would naturally expect the first to do.

<sup>8</sup>*Friend, I do thee no wrong.*—He sticks to his intention, and is generous with the others.

<sup>9</sup>*Is thy eye evil ?*—Art thou envious ? Can I not throw my money away if I will ? God giveth grace to whom He will, not to whom *we think He ought*.

<sup>10</sup>*Many are called.*—Suarez thinks there is an argument *a fortiori* here. If many of those called are lost, what wonder is it that many who expected to be high in reward, should be last in their line.

We must work for heaven.

1st. Laziness has always been blamed.

2nd. So great a prize deserves hard work.

3rd. Fervour, rather than length of time, rewarded.

Who stand in the market-place ?

1st. Those who are indifferent.

2nd. Those who are slothful.

3rd. Religious who do not work.

Why are people not chosen ?

1st. Because they will not come when called.

2nd. They will not work when in the vineyard.

3rd. All do not work on till night, when the pence are given.

To be chosen let us :

1st. Pray for grace always.

2nd. Correspond with it faithfully.

3rd. *Facienti quod in se est Deus non denegat gratiam.*

17. Et ascendens JESUS JEROLYMA, assumpsit duodecim discipulos, secretò, et ait illis :

18. "Ecce ascendimus JEROLYMA, et Filius Hominis tradetur principibus sacerdotum et scribis, et condemnabunt eum morte ;

19. "Et tradent eum gentibus, ad illudendum et flagellandum et crucifigendum, et tertià die resurget."

20. Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans et petens aliquid ab eo.

21. Qui dixit ei : "Quid vis ?" Ait illi : "Dic ut sedeant hi duo filii mei, unus ad dexteram tuam et unus ad sinistram, in regno tuo."

17. And JESUS <sup>1</sup>going up to Jerusalem, took the twelve disciples apart, and said to them :

18. Behold, we go up to Jerusalem : and the Son of man shall be betrayed to the chief priests and to the Scribes : and they shall condemn him to death ;

19. And shall deliver him to the gentiles to be mocked, and to be scourged, and to be crucified : and the <sup>2</sup>third day, he shall rise again.

20. Then came to him the <sup>3</sup>mother of the sons of Zebedee with her sons, worshipping, and desiring something of him.

21. And he said to her : "What wilt thou ? She saith to him : Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22. Respondens autem JESUS, dixit: "Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum?" Dicunt ei: "Possumus."

23. Ait illis: "Calicem quidem meum bibetis: sedere autem ad dexteram meam vel sinistram, non est meum dare vobis, sed quibus paratum est à Patre meo."

24. Et audientes decem, indignati sunt de duobus fratribus.

22. But Jesus answered, and said: "You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can."

23. He saith to them: Of my chalice, indeed, you shall drink: but to sit on my right or left hand, 'is not mine to give you, but to them for whom it is prepared by my Father."

24. And <sup>7</sup>when the ten heard it, they were moved with indignation against the two brethren.

Our Lord is preparing them for some disappointments in the way of ambition. He tells how He Himself is to become soon "The last of men and the outcast of the people" in His passion and death. This is the third time Matthew alludes to it (xvi. 21 and xvii. 22). The sons of Zebedee wished to be high in His kingdom, and He promises them nothing but humiliations like His own.

The disciples had not a sufficiently clear notion yet of the nature of His kingdom. They suspected it would be something grand after the Resurrection, when they would be all sitting on the brand-new thrones and delivering judgments. The sons of Zebedee (being related to our Lord, and certainly favoured by Him) thought, as Peter was promised a high place, they might ask for similar positions.

<sup>1</sup>*Going up.*—He had finished the third year of His ministry at this time, and proceeds to Jerusalem for the Passover. It was on a height. But people always *go up* to a capital city.

<sup>2</sup>*He shall rise again on the third.*—This is the same as *after three days* in the Jewish phraseology of that period.

<sup>3</sup>*Mother of the sons.*—She may have been a widow. But the narrative has nothing to do with Zebedee. *Desiring something.*

<sup>4</sup>*What wilt thou? . . . may sit.*—Our Lord makes her speak out, although He knows what she intends to ask. It was very pardonable in a mother, who was delighted at seeing her sons with our Lord, and wished them to be in high positions.

*'You know not . . . Can you drink of the chalice?'*—Evidently they were misled about their notions of His kingdom. They understood what He meant by the *chalice*, which was a common word for suffering, and they meant what they said.

*'Is not mine to give you.'*—If we emphasise the *you* there is no difficulty. Our Lord might be inclined as man, but as God He is one with His Father, and must give such places to those for whom they were prepared. Some say these are SS. Peter and Paul.

*'When the ten heard.'*—The conversation was private, but someone spoke of it likely. They were naturally indignant. Companions do not like their more ambitious brethren.

Jesus Christ foretells His passion :

1st. To let them see He knows it perfectly.

2nd. To let them see that He lays down His life freely and willingly.

3rd. To prepare them for it.

Ambition will get in among apostles—*a fortiori* among their less perfect successors.

The evils of ambition.

1st. It makes a man selfish.

2nd. Makes him stoop to subterfuges and bribery.

3rd. He will endure more for the object than even for his salvation.

Nepotism.

1st. Rejected by our Lord.

2nd. Practised in the Church.

3rd. Mostly with bad effect.

Some noble exceptions. Borromeo.

25. JESUS autem vocavit eos ad se, et ait: "Scitis quia principes gentium dominantur eorum, et qui majores sunt potestatem exercent in eos :

25. But Jesus called them to him, and said : You know that <sup>1</sup>the princes of the gentiles lord it over them : and they that are the greater, exercise power upon them.

26. "Non ita erit inter vos : sed quicumque voluerit inter vos major fieri, sit vester minister :

26. It shall not be so among you : but whosoever will be the greater among you, let him be your minister :



27. "Et qui voluerit inter vos primus esse, erit vester servus :

28. "Sicut Filius Hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis."

29. Et egredientibus illis ab Jericho, secuta est eum turba multa.

30. Et ecce duo cæci, sedentes secus viam, audierunt quia JESUS transiret, et clamaverunt dicentes : " Domine, miserere nostri, Fili David ! "

31. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes : " Domine, miserere nostri, Fili David ! "

32. Et stetit JESUS, et vocavit eos, et ait : " Quid vultis ut faciam vobis ? "

33. Dicunt illi : " Domine, ut aperiantur oculi nostri ! "

34. " Misertus autem eorum JESUS, tetigit oculos eorum. Et confestim viderunt, et secuti sunt eum.

27. And <sup>he</sup> who would be the first among you, shall be your servant.

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption <sup>for</sup> many.

29. And when they went out from Jericho, <sup>a</sup> great multitude followed him.

30. And, behold, <sup>two</sup> blind men, sitting by the way-side, heard, that Jesus passed by : and they cried out, saying : O Lord, son of David, have mercy on us.

31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying : O Lord, <sup>son</sup> of David, have mercy on us.

32. And Jesus stood still, and called them ; and said : 'What will ye that I should do to you ?

33. They say to him : Lord, that our eyes may be opened.

34. And Jesus, having compassion on them, <sup>he</sup> touched their eyes. And immediately they received sight, and followed him.

The gentleness of the rebuke of Our Lord and the sweet manner in which He abstains from lording it Himself is the best commentary on His teaching. It was at the Last Supper He showed them the fulness of this service when He gave Himself to them, and to us as the food of our souls, and when He knelt down to wash their feet.

As remarked before, whenever Our Lord humbles Himself or

foretels a humiliation something occurs which reminds them of His Divinity. Having crossed the Jordan they pass by or through Jericho on their way to Jerusalem. This miracle is the proof of His Divinity.

<sup>1</sup>*The princes of the Gentiles.*—The Jews had no princes then, and they were suffering under an odious Gentile rule. The princes grind the people, and they are hectored by their Kings and Emperors.

<sup>2</sup>*He who would be the first.*—There must be some among His followers placed over others ; let these exercise their power, not like pagan princes, but mildly and sweetly, yet firmly like Our Lord Himself.

<sup>3</sup>*For many.*—This is used for *all* in many places although His death was effective only for some.

<sup>4</sup>*A great multitude* attracted by the fame of His miracles.

<sup>5</sup>*Two blind men.*—This is supposed by many to be the same as that recorded by S. Mark (chap. x.) Some say it is not. It is time enough to discuss this point.

<sup>6</sup>*Son of David.*—The usual title given to Him as the Messias. They were making such a noise that the people tried to stop them.

<sup>7</sup>*What will ye ?*—Although Our Lord knows what we want He likes us to express our wants and pray to Him to have them supplied.

<sup>8</sup>*Touched them.*—His usual way of curing blindness.

Superiors by ruling gently,

1st. Make their subjects love them and be willing to serve.

2nd. They spread charity among all, for it is infectious.

3rd. The yoke becomes light and Our Lord's words are realised.

Superiors who rule masterly are :

1st. Like slavedrivers and get the slaves' thanks.

2nd. Liable to be hated in office, and to suffer when out.

3rd. They cannot preach the imitation of Christ except as hypocrites.

## CHAPTER XXI.

*Christ rides into Jerusalem upon an ass. He casts the buyers and sellers out of the temple ; curses the fig-tree ; and puts to silence the priests and Scribes.*

1. Et cùm appropinquassent Jerosolymis, et venissent Bethphage ad montem Oliveti, tunc Jesus misit duos discipulos.

2. Dicens eis : "Ite in castellum quod contrà vobis est, et statim invenietis asinam alligatam, et pullum cum eâ : solvite et adducite mihi.

3. "Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos.

4. Hoc autem totum factum est ut adimpleretur quod dictum est per prophetam dicentem :

5. *Dicite filiæ Sion : ecce rex tuus venit tibi mansuetus, sedens super asinam et pullem filium subjugalis.*

6. Euntes autem discipuli, fecerunt sicut præcepit illis JESUS.

7. Et adduxerunt asinam et pullum, et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt.

1. And when they drew nigh to Jerusalem, and were come to <sup>1</sup>Bethphage, unto Mount Olivet, then Jesus sent two disciples,

2. Saying to them : Go ye into the village that is over against you : and immediately you shall find <sup>2</sup>an ass tied, and a colt with her : loose *them*, and bring *them* to me.

3. And if any man shall say any thing to you, say ye : that <sup>3</sup>the Lord hath need of them : and forthwith he will let them go.

4. Now all this was done that the word might be fulfilled, which was spoken by <sup>4</sup>the prophet, saying :

5. Tell ye the daughter of Sion : Behold, thy king cometh to thee, meek, and sitting upon an ass <sup>5</sup>and a colt, the foal of her that is used to the yoke.

6. And the disciples, going, did as Jesus commanded them.

7. And they brought the ass and the colt ; and laid their garments upon them, and made him <sup>6</sup>sit thereon.

Lazarus was raised from the dead about the beginning of March, and the whole Jewish nation was going after Our Lord. The priests and scribes now set all their plans for His destruction. He retired to Ephrem to avoid the storm, and, after a brief sojourn, comes up to Jerusalem for the Pasch. On Friday, March 18th, He retired to Bethany, on the Sabbath the 19th, He supped in the house of Simon the leper, with Lazarus, and Mary poured the precious ointment on His feet—scandalizing Judas. On the Sunday morning, the 20th, He resolves to go to Jerusalem in triumph, and this brings us to the beginning of Chapter xxi. The order of events is as near to the truth as we can come at this distance of time. The raising of Lazarus was what theologians would call the proximate occasion of the crucifixion. From that moment Our Lord was doomed. Either He or the Pharisees must be extinguished. He had His triumph to show the world how empty a pageant it was, and how soon it was over; whereas, his sufferings and death were the real glory that never can end.

<sup>1</sup>*Bethphage*.—The house or place of figs. It was between Bethany and Jerusalem. Our Lord passed in triumph over the brook Kedron, and through the Valley of Jehosaphat.

<sup>2</sup>*An ass*.—Asses in the East are fine large animals, as strong as our mules, and swifter. Our Lord always went afoot until this time.

<sup>3</sup>*The Lord hath need of them*.—*The Lord*, which, in the language then spoken, meant Adonai, the Deity.

<sup>4</sup>*The prophet*.—S. Matthew seems to quote chiefly from Zacharias ix, 9, and some think a bit from Isaiah lxii, 2. Did He ride on one of the asses after the other according as it became tired? Some think, yes. But plurals in Hebrew are figurative, and mean singulars in very many cases.

<sup>5</sup>*And a colt*.—The prophet (in the opinion of many) means *and hai* for *yea*, to show the meanness of the animal.

<sup>6</sup>*Sit thereon*.—On the garments. He would politely refuse to make saddles of their cloaks; but they pressed Him, and felt honoured by His doing so.

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Our Lord's triumph :	Jesus asserts his royalty as
1st. His chariot . . . an ass.	Son of David :
2nd. His throne . . . a few cloaks.	1st. By entering in triumph the cities of David.
3rd. His attendants . . . poor people.	2nd. Having it proclaimed.
	3rd. Having his way carpeted.

Conquerors in triumph :

1st. Ride in gilt chariots.

2nd. Are seated on a grand throne.

3rd. Have kings and noble captives led before them, and the grandeur of the world around them.

How deceptive !

In three days :

1st. He is sweating blood in that place.

2nd. Led in fetters across the brook.

3rd. Stands like a culprit before a judge.

8. Plurima autem turba straverunt vestimenta sua in viâ; alii autem cædebant ramos de arboribus et sternebant in viâ.

9. Turbæ autem quæ præcedebant et quæ sequebantur clamabant dicentes: "Hosanna Filio David! Benedictus qui venit in nomine Domini! Hosanna in altissimis!"

10. Et cùm intrâsset Ierosolymam, commota est universa civitas, dicens: "Quis est hic?"

11. Populi autem dicebant: "Hic est Jæsus propheta, à Nazareth Galilææ."

8. And <sup>1</sup>a very great multitude <sup>2</sup>spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9. And the multitudes that went before, and that followed, cried, saying: <sup>3</sup>Hosanna to the son of David: Blessed is he <sup>4</sup>that cometh in the name of the Lord. Hosanna in the highest.

10. And when he was come into Jerusalem, <sup>5</sup>the whole city was moved, saying: Who is this?

11. And the people said: This is Jesus <sup>6</sup>the prophet, from Nazareth of Galilee.

There was already a crowd about the place when our Lord stopped in Bethany. Crowds assembled always to hear Him, and brought their sick and ailing to get them cured. The distance of nearly a mile to Jerusalem must be full of people. Their shouts were heard in the city, and thousands then ran out and joined them. They were so enthusiastic that one of the Pharisees told our Lord to stop. He said, "even the stones would shout" if He did. Hosannas go up before and after the central personage. Joy beams on every countenance, garments are strewn under the feet of the beast of burden which He bestrides. Joy in the palms that are waving, joy in the streets, joy in the people, joy on the

housetops, joy in His apostles, and His own countenance is sad—the tear steals down his cheek as he contrasts the scene of to-day with what will take place next Friday, and the appearance of the city *then* with its appearance thirty-two years hence, when Titus and his soldiers gazed upon its smouldering ruins. Jerusalem! Jerusalem!

<sup>1</sup>*A very great multitude.*—The people were coming in from every part to celebrate the Passover.

<sup>2</sup>*Spread their garments . . . boughs.*—This was the manner of receiving kings in triumph.

<sup>3</sup>*Hosanna.*—Long life to the son of David.

<sup>4</sup>*That cometh.*—Shilo, ὁ ἐρχόμενος. One of the titles of the Messiah. *In the highest* means heaven. Some say a great many of the people think He is going to reign in Judea now, and ask Him to save them. Hosanna, or rather *Hoschianna*, would bear that meaning.

<sup>5</sup>*The whole city.*—Especially those who were not in His favour, and asked: *Who is this?* Some say this was said in scorn.

<sup>6</sup>*The prophet.*—The prophet above all prophets, as we might say. The one promised to be raised up in Deut. xviii. 15. The people go on and escort Him to the Temple. *His own house.*

Vox populi vox Dei.

When a spirit of great devotion takes hold of a people, it is a sign from God:

1st. Because of themselves they are not capable.

2nd. There is no resisting or restraining it while it lasts.

3rd. It produces wholesome effects.

Acclamations come to Him:

1st. From His disciples.

2nd. From the strangers.

3rd. From the citizens.

4th. His enemies must join.

5th. The children, and

6th. The angels.

12. Et intravit JESUS in templum DEI, et ejiciebat omnes vendentes et ementes in templo, et mensas mummulariorum et cathedras vendentium columbas evertit;

12. And Jesus went into the temple of God, and cast out all who were selling and buying in the temple; and overthrew the tables of the money-changers, and the chairs of them that sold doves:

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13. Et dicit eis: "Scriptum est: *Domus mea domus orationis vocabitur*: vos autem fecistis illam speluncam latronum."

14. Et accesserunt ad eum cæci et claudi in templo, et sanavit eos.

15. Videntes autem principes sacerdotum et scribæ mirabilia quæ fecit, et pueros clamantes in templo et dicentes "Hosanna Filio David!" indignati sunt,

16. Et dixerunt ei: "Audis quid isti dicunt?" JESUS autem dixit eis: "Utiquè. Nunquàm legistis quia *Ex ore infantium et lactentium perfecisti laudem*?"

17. Et, relictis illis, abiit foràs extrà civitatem, in Bethaniam, ibique mansit.

13. And he saith to them: It is written: "My house shall be called the house of prayer: but you have made it a den of thieves."

14. And the <sup>3</sup>blind and the lame came to him in the temple: and he healed them.

15. And when the chief priests and the Scribes saw the wonderful things that he did, and the <sup>4</sup>children crying in the temple, and saying: Hosanna to the son of David: they were moved with indignation:

16. And said to him: "Hearest thou what these say? And Jesus said to them: Yea; have you never read: "Out of the mouth of infants and of sucklings thou hast perfected praise?"

17. And leaving them, he <sup>7</sup>went out of the city into Bethania, and remained there.

The mean appearance of Our Lord as He rode into Jerusalem is soon altered. He enters the *atrium* of the Temple, a very large court where even Gentiles and unclean Jews might enter. Here He found thousands engaged in traffic, in money-changing and doing a brisk trade generally. It is supposed the priests had an interest in this. The market was the proper place; but *they* wanted to make money. We know what a Jew's conscience is on these points. S. Jerome says that the driving out of these *pell-mell* by one unarmed man, was a greater miracle than the raising of Lazarus. Majesty and might shone from Him. He shows His Divinity now in its fairest form by curing the blind and the lame. The same is proclaimed by the children; and then the rage of the chief priests and scribes goes beyond bounds. How grand does the whole scene look?

<sup>1</sup>*Cast out all.*—This is the cleansing mentioned by Mark and Luke; but not that mentioned by John ii. 14.

<sup>2</sup>*My house.*—Alluding to Jeremiah vii. 11. The traffickers were robbing the poor and therefore became real thieves.

<sup>3</sup>*Blind and the lame.*—The afflicted followed Him everywhere. Into the mountain, the desert, the frequented streets, where He was at table, yea into the Temple itself.

<sup>4</sup>*Children.*—Some suppose that the babes shouted miraculously. This is not necessary for the appositeness of the text.

<sup>5</sup>*Hearst thou these?*—Do you allow yourself to be addressed with these titles, sir?

<sup>6</sup>Jesus quotes a verse from Psalm viii. 3, and that is the only answer He deigns them.

<sup>7</sup>*Went out of the city.*—He seems to have lodged at the house of Lazarus in Bethania. Perhaps no one would give Him a lodging in Jerusalem, or was worthy to be His host.

Our Lord's power is felt.

1st. By the money-changers who obeyed Him.

2nd. By the poor and afflicted whom He cured.

3rd. By the children who sung His praises.

But not by :

1st. The trafficking priests.

2nd. The hardened Scribes.

3rd. The proud Pharisees.

Jesus condemns here :

1st. Buying and selling in the Temple.

2nd. The making of money by any means there.

3rd. Injustice.

He purified the place :

1st. By driving these dealers out.

2nd. By throwing down their tables.

3rd. By upsetting their chairs.

18. Manè autem, revertens in civitatem, esuriit.

19. Et videns fici arborem unam secus viam, venit ad eam, et nihil invenit in eâ nisi folia tantum, et ait illi : " Nunquam ex te fructus nascatur in sempiternum." Et arefacta est continuo ficulnea.

18. And 'in the morning, as he returned into the city, he was hungry.

19. And seeing a fig-tree by the way-side, he came to it : and found nothing on it but leaves only : and he said to it : <sup>2</sup>May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.



20. Et videntes discipuli, mirati sunt, dicentes: "Quomodo continuò aruit!"

21. Respondens autem JESUS, ait eis: "Amen dico vobis, si habueritis fidem et non hæsitaveritis, non solum de ficulneâ facietis, sed et si monti huic dixeritis *Tolle et jacta te in mare*, fiet.

22. "Et omnia quæcumque petieritis in oratione, credentes, accipietis."

20. And the disciples, seeing it, wondered, saying: "How is it presently withered away?"

21. And Jesus, answering, said to them: Amen I say to you, 'if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also, if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22. And <sup>a</sup>all things whatsoever you shall ask in prayer, believing, you shall receive.

In passing into Jerusalem from the Mount of Olives, Our Lord sees a fig-tree which has leaves. Fig-trees have the fruit on before the leaves, and where there are leaves, there ought to be fruit. This was not the season for figs. May or June is the earliest time, and December the latest. Had this fig-tree the leaves on miraculously, or did it remain in a sort of bloom during a mild winter? The latter is supposed to be the case.

It had leaves and no fruit, and Our Lord was hungry, and sought for the fruit. He cursed it, and it withered up immediately. This is the solution adopted by Mc Carthy, and seems the most sensible of all.

It was a figure of the Jews at that time. They had all the forms of the law and sacrifices, but no fruit. He, the Son of God, had preached to them, they had listened, and a few leaves were seen in the multitudes, but no fruit.

<sup>1</sup>*In the morning*.—S. Mark places the clearing of the Temple after the incident of the fig-tree, hence some writers make this incident take place on Tuesday.

<sup>2</sup>*May no fruit grow on thee*.—Our Lord, seemingly, did not mean it to perish right out, but His curse is terrible. How pretences, and shams, and hypocrisies are hated by Him!

<sup>3</sup>*How is it presently withered away?*—They were still dull of understanding, or they must know that His word should be effective. Perhaps they were surprised at its perishing altogether.

<sup>4</sup>*If you shall have faith.*—He frequently exhorts them to this, and shows its necessity. The day is coming when they shall have to bring all His words to their minds.

<sup>5</sup>*All things.*—Nothing is repeated so frequently and authoritatively in all His teachings. Is it for lack of faith that petitions are not granted?

Holy pretences are worse than sins.

1st. They deceive the unwary.

2nd. They cover some evil or selfish design.

3rd. It is sad to do evil in the name of sanctity.

The withering of the fig-tree is emblematic :

1st. Of the withering of the Synagogue.

2nd. Of the withering of would-be reformers, who will not leave well enough alone.

3rd. Of all who appear holy and are not.

23. Et cū venisset in templum, accesserunt ad eum doctorem principes sacerdotum et seniores populi, dicentes : " In quā potestate hæc facis, et quis tibi dedit hanc potestatem ? "

24. Respondens JESUS dixit eis : " Interrogabo vos et ego unum sermonem, quem si dixeritis mihi, et ego vobis dicam in quā potestate hæc facio.

25. " Baptismus Joannis undē erat ? ē cœlo an ex hominibus ? " At illi cogitabant inter se, dicentes :

26. " Si dixerimus *Ex cœlo*, dicet nobis : *Quare ergo non credidistis illi ?* Si autem dixerimus *Ex hominibus* timemus turbam : " omnes enim habebant Joannem sicut prophetam.

23. And when he was come into the temple, the chief priests and 'ancients of the people came to him as he was teaching; and said : " By what authority doest thou these things ? and who gave thee this authority ? "

24. Jesus, answering, said to them : " I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25. " The baptism of John, whence was it ? from heaven, or from men ? But they thought within themselves, saying :

26. If we shall say, From heaven, he will say to us : Why then did not you believe him ? But if we shall say, From men, we are afraid of the multitude : for all held John as a prophet.

27. Et respondentes JESU, dixerunt: "Nescimus." Ait illis et ipse: Nec ego dico vobis in quâ potestate hæc facio.

28. "Quid autem vobis videtur?—Homo quidam habebat duos filios, et accedens ad primum, dixit: Fili, vade hodiè, operare in vineâ meâ.

29. "Ille autem respondens ait: Nolo. Postea autem, pœnitentiâ motus, abiit.

30. "Accedens autem ad alterum, dixit similiter. At ille respondens ait: Eo, domine; et non ivit.

31. "Quis ex duobus fecit voluntatem patris?" Dicunt ei: "Primus." Dicit illis JESUS: "Amen dico vobis quia publicani et meretrices præcedent vos in regnum DEI.

32. "Venit enim ad vos Joannes in viâ justitiæ, et non credidistis ei; publicani autem et meretrices crediderunt, ei: vos autem, videntes, nec pœnitentiam habuistis postea, ut crederetis ei.

27. And answering Jesus, they said: 'We know not. And he said to them: Neither do I tell you by what authority I do these things.

28. But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard.

29. And he, answering, said: I will not. But, afterwards, being moved with repentance, he went.

30. And coming to the other, he said in like manner. And he, answering, said: I go, sir. And he went not.

31. Which of the two did the father's will? They say to him: The first. Jesus saith to them: 'Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32. For John came to you in the way of justice: and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

Here begins the solemn flagellation of the Sanhedrim, including Priests, Scribes and Pharisees. It was brought on by themselves, as Our Lord was teaching daily now in the Temple, and retired each night to Mount Olivet or Bethany, and His words drove them—instead of converting them—to plot His death. This was done because His time was come and they were hardened. He begins with John.

<sup>1</sup>*Ancients.*—Others add Scribes. The representatives of the Sanhedrim came as a deputation.

<sup>2</sup>*By what authority ?*—How dare you teach in the Temple without our license ? What is yours ?

<sup>3</sup>*I also will ask you one word.*—This was common in disputations. John showed his power, so did Jesus in their very presence, and on that day before the whole multitude.

<sup>4</sup>*The baptism of John.*—This is the whole teaching and life of John. As hinted before, these officials must have had some hand in John's death.

<sup>5</sup>*We know not.*—They knew right well, but were afraid of the consequence in admitting either horn of the dilemma. Our Lord's answer is suggestive of this: "I know, but instead of telling a lie like you, I refuse to answer your question."

<sup>6</sup>*Amen I say to you.*—He puts publicans and harlots before the grand Pharisees and the priests.

<sup>7</sup>*Did not even afterwards repent.*—This gives a double force to the parable. Some refer the parable to the Gentiles and the Jews ; but its application is quite patent whichever way we apply it.

Authority has always been required for teaching. Let no one take unto himself this honour unless he be called as Aaron was.

- 1st. To be sure of the doctrine.
- 2nd. To be sure of the teacher.
- 3rd. To be sure of not going wrong if we follow both.

The Jews knew this.

Those who pretend to be just, and are genteel because the world does not know their secret sins, are rebuked here. Public sinners :

- 1st. Tell their sins to the whole world.
- 2nd. Feel their degradation.
- 3rd. Do thorough penance when they turn to God.

33. "Aliam parabolam audite:—Homo erat paterfamiliās, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et ædificavit turrim, et locavit eam agricolis, et peregrè profectus est.

33. Hear ye another parable : 'There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a winepress, and built a tower, and let it out to husbandmen ; and went into a strange country.

34. "Cùm autem tempus fructuum appropinquasset, misit servos suos ad agricolas ut acciperent fructus ejus.

35. "Et agricolæ, apprehensis servis ejus, alium ceciderunt, alium occiderunt, alium verò lapidaverunt.

36. "Iterùm misit alios servos plures prioribus, et fecerunt illis similiter.

37. "Novissimè autem misit ad eos filium suum, dicens: Verebuntur filium meum.

38. "Agricolæ autem, videntes filium, dixerunt intrà se: Hic est hæres: venite, occidamus eum, et habebimus hæreditatem ejus.

39. "Et apprehensum eum ejecerunt extrà vineam et occiderunt.

40. "Cùm ergò venerit dominus vineæ, quid faciet agricolis illis?"

41. Aiunt illi: "Malos malè perdet, et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis."

42. Dicit illis JESUS: "Nunquàm legistis in Scripturis: *Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli: à Domino fac-*

34. And when the time of the fruit drew near, he sent his servants to <sup>1</sup>the husbandmen, that they might receive the fruits of it.

35. And the husbandmen having laid hold of his servants, they <sup>2</sup>beat one, they killed another, and another they stoned.

36. Again he sent other servants more than the former; and they did to them in like manner.

37. And last of all he sent to them <sup>3</sup>his son, saying: They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves: <sup>4</sup>This is the heir, come, let us kill him, and we shall have his inheritance.

39. And taking him they cast him forth out of the vineyard, and killed him.

40. When the lord, therefore, of the vineyard shall come, what will he do to those husbandmen?

41. They say to him: He will bring <sup>5</sup>those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42. Jesus saith to them: Have you never read in the Scriptures: <sup>6</sup>The stone which the builders rejected, the same is become the head of the

*tum est istud, et est mirabile in oculis nostris?*

43. "Ideò dico vobis quia auferetur à vobis regnum DEI, et dabitur genti facienti fructus ejus.

44. "Et qui ceciderit super lapidem istum confringetur; super quem verò ceciderit, conteret eum."

45. Et cùm audissent principes sacerdotum et pharisæi parabolas ejus, cognoverunt quòd de ipsis diceret.

46. Et quærentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

corner? By the Lord this hath been done: and it is wonderful in our eyes.

43. "Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on <sup>1</sup>this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them.

46. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

There is a gradation here from parable to parable. Our Lord shows His questioners how the publicans and harlots, the lowest of male and female sinners whom they so much despise, will be placed before them. He shows now that the Scribes, etc., deserve, yea, that Israel itself deserves its rejection. It was petted by heaven, it was favoured with heavenly messengers. It treated them all badly and now is about to finish its work of ingratitude by imbruing its hands in His blood. He, as it were, leaves it to themselves to say what should be done to such ungrateful wretches.

<sup>1</sup>*There was a certain master.*—This parable is like the beginning of the fifth chapter of Isaías, and is, by the prophet, said of Our Lord's coming.

<sup>2</sup>*The husbandmen.*—These were the Jewish teachers. *Strange country.* God ceased to be as near the Jews as He used to be when they rejected His theocracy and asked for a king. *The servants* were His prophets and messengers.

<sup>3</sup>*Beat Jeremias. Killed Isaías and stoned Zachary.*

<sup>4</sup>*His son.*—Our Lord Jesus Christ. God speaks as an earthly father would.

<sup>5</sup>*This is the heir.*—The Jews did not know this perfectly ; but they knew enough and should have known more. They knew right well that He was from God.

<sup>6</sup>*Those evil men to an evil end . . . and let the vineyard.*—This Our Lord said first. Some of the bystanders repeated it, and a Scribe who knew its drift said, "God forbid."

<sup>7</sup>*The stone.*—Corner stone joining two walls together. Psalm *Confitemini* again quoted.

<sup>8</sup>This is the application of the parable.

<sup>9</sup>*This stone.*—Our Lord's power. Those who oppose His work will end badly. Those He punishes are lost for ever.

When we are a favoured people like the Jews of old, we ought :

1st. To receive God's messengers kindly.

2nd. To bring forth proper fruits.

3rd. To give heaven spiritual tithes or rent.

A simile might be made of this vineyard and the Church.

Christian nations who are not faithful get punished like the Jews. They :

1st. Persecute God's servants.

2nd. Confiscate the property of the Church.

3rd. Get vanquished in battles and ruined as a nation.

## CHAPTER XXII.

*The parable of the marriage feast. Christ orders tribute to be paid to Cæsar: he confutes the Sadducees; shows which is the first commandment in the law; and puzzles the Pharisees.*

1. Et respondens JESUS, dixit iterum in parabolis eis, dicens:

2. "Simile factum est regnum cælorum homini regi qui fecit nuptias filio suo.

3. "Et misit servos suos vocare invitatos ad nuptias, et nolebant venire.

4. "Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias.

5. "Illi autem neglexerunt, et abierunt, alius in villam suam, alius verò ad negotiationem suam;

6. "Reliqui verò tenuerunt servos ejus, et contumeliis affectos occiderunt.

7. "Rex autem, cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit.

1. And Jesus answered, and spoke to them again in parables, saying:

2. The kingdom of heaven is like to a man being a king, who made <sup>1</sup>a marriage for his son.

3. And he sent <sup>2</sup>his servants to call them that were invited to the marriage: and they would not come.

4. Again he sent <sup>3</sup>other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5. But they neglected, and went their ways, one to his farm and another to his merchandize.

6. <sup>4</sup>And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7. But when the king heard of it, he was angry, and <sup>5</sup>sending his armies, he destroyed those murderers, and burnt their city.

A higher step is reached here than in the two preceding parables. The two sons were told to go and work without any



particular recompense, except what sons usually get. The husbandmen were to till the vineyard, support themselves from its fruits, and give the lord his rent. Here the people have to do nothing but come to his house and enjoy themselves.

They will not do even this. He sends his servants when everything is ready (because they were not appearing, or following an Eastern custom) and they turned away to their business; nay, some even put them to death. What a perfect picture of the Jews! They are still fond of their merchandize, and they have put many servants of Christ to death.

<sup>1</sup>*A marriage for his son.*—Some think this is the same as the parable in Luke xiv; but the majority of commentators consider it quite a distinct one.

<sup>2</sup>*His servants.*—These mean S. John Baptist and the disciples of Our Lord up to this time.

<sup>3</sup>*Other servants.*—By these are supposed to be meant such as preached the gospel after the coming of the Holy Ghost. These lay out the treasures of grace which God has prepared in the sacraments, especially in that of the Blessed Eucharist.

<sup>4</sup>The Acts of the Apostles and the history of Christianity in its infancy, give us but too many proofs of how true this figure and prophecy at the same time, was.

<sup>5</sup>*Sending his armies.*—The destruction of Jerusalem, when about a million-and-a-half of people perished, and where there was not even a vestige of a house after a short time, tells its own tale.

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God's call to us is a feast.

1st. Everything is ready in the Sacraments.

2nd. They are all of the best quality.

3rd. Given most generously.

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Invitations sent to Jews.

1st. S. John calling to penance.

2nd. Our Lord to holiness.

3rd. The Apostles to faith in Christ.

Worldliness will not come.

1st. Wants to make money.

2nd. Abuses the priests and messengers.

3rd. Persecutes them.

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Punishments.

1st. They are blinded and think they do good.

2nd. They become hardened.

3rd. They are damned.

8. "Tunc ait servis suis : Nuptiæ quidem paratæ sunt, sed qui invitati erant non fuerunt digni :

9. "Ite ergo ad exitus viarum, et quoscumque inveneritis vocate ad nuptias.

10. "Et egressi servi ejus in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletæ sunt nuptiæ discumbentium.

11. "Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali.

12. "Et ait illi : Amice, quomodo hæc intrasti non habens vestem nuptialem ? At ille obmutuit.

13. "Tunc dixit rex ministris : Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores : ibi erit fletus et stridor dentium.

14. "Multi enim sunt vocati, pauci vero electi."

8. Then he saith to his servants : The wedding, indeed, is ready : but they that were invited were 'not worthy.

9. Go ye, therefore, into the 'highways, and as many as you shall find, invite to the wedding.

10. And his servants, going out into the highways, gathered together all that they found, both 'bad and good : and the wedding was filled with guests.

11. And the king went in to see the guests : and he saw there a man who had not on 'a wedding garment.

12. And he saith to him : Friend, how camest thou in hither, not having a wedding garment ? But 'he was silent.

13. Then the king said to the waiters : Having bound his hands and feet, cast him into the 'exterior darkness : there shall be weeping and gnashing of teeth.

14. For 'many are called, but few are chosen.

The parable goes on to explain the condition of the Church after the destruction of Jerusalem. The invitation of God is given to all in right oriental fashion. When a king invites people to his table he sends them the garments they should wear at it (*D'Allioli in tunc locum*), and it is their own fault if they tear it, soil it, sell it, or pawn it and go to his feast without it. He sees a man who does so and turns him out at once.

Now the application of this parable, in its second portion, is threefold. 1st. No one can enter the Church without baptism, and when there he should live in grace and charity. 2nd: No one should approach the Holy Communion in a state of sin ;

and if he have lost his wedding garment he should get a new one by penance. 3rd. The casting out comes at the Day of Judgment. Sinners may live in the Church until the examination comes. Sometimes it comes before the judgment.

<sup>1</sup>*Not worthy.*—Made themselves unworthy by refusing, or not worthy to be pressed.

<sup>2</sup>*Highways.*—The Greek word here would signify cross roads or places where people congregate, also the outlets or suburbs. The invitation went very far, *in fines orbis terrae exivit sonus eorum*.

<sup>3</sup>*Bad and good.*—This may mean physically, no exception to colour, bodily imperfections, etc., or it may be taken morally. Many pagans were good men.

<sup>4</sup>*A wedding garment.*—Faith and baptism. He could have this if he would and have it renewed if it were lost, therefore he is inexcusable and consequently made no excuse.

<sup>5</sup>*He was silent.*—At the Judgment Day we shall have no excuse and those which sinners have now will not avail.

<sup>6</sup>*Exterior darkness.*—The outside of the banqueting room. A figure of hell.

<sup>7</sup>*Many are called but few are chosen.*—One should think there were a good many chosen here and only one rejected. It refers to those invited first. *All* are invited to the Gospel. How many accept it? How many of those appear before God without the robe of innocence of penance?

We render ourselves unworthy of grace:

1st. By rejecting it when offered.

2nd. By expecting it when we choose to ask for it.

3rd. By putting off our application till it is too late.

God is not an acceptor of persons; hence, let us despise no one.

1st. On account of race or ignorance.

2nd. On account of bodily or mental deformity.

3rd. Even seemingly sinful.

Making excuses may do:

1st. In the world where such prevail.

2nd. To a priest who cannot always distinguish between truth and falsehood.

3rd. Not before God who sees all.

State of grace or wedding garment.

1st. We can always get one.

2nd. We can keep it always ready.

3rd. It is sure to pass.

Why be without it?

15. Tunc abeuntes pharisæi, consilium inierunt ut caperent eum in sermone.

16. Et mittunt ei discipulos suos cum herodianis, dicentes : "Magister, scimus quia verax es, et viam DEI in veritate doces, et non est tibi cura de aliquo : non enim respicis personam hominum :

17. "Dic ergò nobis quid tibi videtur : licet census dare Cæsari, an non ?"

18. Cognitâ autem JESUS nequitia eorum, ait : "Quid me tentatis, hypocritæ ?

19. "Ostendite mihi numisma censûs." At illi obtulerunt ei denarium.

20. Et ait illis JESUS : "Cujus est imago hæc et superscriptio?"

21. Dicunt ei : "Cæsaris." Tunc ait illis : "Reddite ergò quæ sunt Cæsaris Cæsari, et quæ sunt DEI DEO."

22. Et audientes mirati sunt, et relicto eo abierunt.

15. Then the Pharisees,<sup>1</sup> going away, consulted among themselves how to ensnare him in *his* speech.

16. And they send to him their disciples with the <sup>2</sup>Herodians, saying : Master we know, that thou art <sup>3</sup>a true speaker, and teachest the way of God in truth ; neither carest thou for any man ; for thou dost not regard the person of men.

17. Tell us, therefore, what dost thou think ; is it lawful to give<sup>4</sup> tribute to Cæsar, or not ?

18. But Jesus, knowing their wickedness, said : Why do ye <sup>5</sup>tempt me, ye hypocrites ?

19. Show me the coin of the tribute. And they offered him <sup>6</sup>a penny.

20. And Jesus saith to them : Whose image and inscription is this ?

21. They say to him : Cæsar's. Then he saith to them : <sup>7</sup>Render, therefore, to Cæsar the things that are Cæsar's ; and to God the things that are God's.

22. And when they heard *this*, they wondered ; and leaving him, went their way.

The Pharisees thought they were getting too much of it, and that what our Lord said to them, though severe and merited, was but too true ; they must therefore find some way of stopping Him. They prepare a very captious question.

Since the time the Romans took Judea under their protection, there was a tax levied. It came to be a poll-tax in course of time. The Jews felt it a hardship, and one Judas Galilæus maintained that the chosen people should pay no tax to a Gentile. The

Herodians were the party for the civil government, and the Pharisees represented the sacred duties of Jews.

If our Lord agreed with the Herodians, he displeased the Pharisees, and *vice versa*. They never tried to catch Him but they became shamefully worsted.

<sup>1</sup>*Going away*.—They must have felt very wretched after these late parables. More is in store for them.

<sup>2</sup>*Herodians*.—Some recent interpreters have discovered other origins for the Herodians. The question is only a matter of curiosity. The old interpretation seems the best.

<sup>3</sup>*A true speaker*.—They flatter too thickly one should think. It was the confidence they had in their question which made them speak thus.

<sup>4</sup>*The tribute to Cæsar*.—Tiberias was then nearly eighteen years the Emperor of Rome and its dependencies.

<sup>5</sup>*Tempt me, ye hypocrites?*—He was not afraid to speak the truth here, certainly.

<sup>6</sup>*A penny*.—Denarius, about ninepence of our money. Two of them made a didrachma.

<sup>7</sup>*Render to Cæsar the things that are Cæsar's, and to God the things that are God's*.—This decision left them where they were with regard to the tribute, but told them to fulfil their civil duties. If the tribute fell under one of those, then fulfil it.

Presumption of the Pharisees:

1st. Untutored heretics think they are wiser than learned Catholics.

2nd. Even when answered they become worse.

3rd. At last, persecute Pharisees.

Flattery is the language:

1st. Of meanness and cowardice.

2nd. Of deception, slime of serpent.

3rd. Treachery. It softens a man and makes him be easily led unto his undoing.

Our civil obligations are all to be discharged, no matter what the government may be:

1st. So our Lord—Give unto Cæsar.

2nd. So SS. Peter and Paul in Epistles.

3rd. So the teaching of the Church.

If a coin with Cæsar's image shows it may belong to him, so:

1st. We have the image of God in creation.

2nd. In Baptism, etc.

3rd. We should give Him His dues.

23. In illo die, accesserunt ad eum sadducæi, qui dicunt non esse resurrectionem et interrogaverunt eum,

24. Dicentes: "Magister, Moyses dixit, si quis mortuus fuerit non habens filium, ut ducat frater ejus uxorem illius, et suscitetur semen fratri suo.

25. "Erant autem apud nos septem fratres. Et primus, uxore ductâ defunctus est; et, non habens semen, reliquit uxorem suam fratri suo.

26. "Similiter secundus et tertius, usquè ad septimum.

27. "Novissimè autem omnium, et mulier defuncta est.

28. "In resurrectione ergò, cujus erit de septem uxor? omnes enim habuerunt eam."

29. Respondens autem JESUS, ait illis: "Erratis nescientes Scripturas neque virtutem DEI.

30. "In resurrectione enim, neque nubent neque nubentur, sed erunt sicut angeli DEI in cœlo.

31. "De resurrectione autem mortuorum, non legistis quod dictum est à DEO dicente vobis:

32. "*Ego sum DEUS Abraham et DEUS Isaac et DEUS Jacob?* Non est DEUS mortuorum, sed viventium."

33. Et audientes turbæ, mirabantur in doctrinâ ejus.

23. The same day the <sup>1</sup>Sadducees came to him, who say there is no resurrection: and asked him,

24. Saying: Master, <sup>2</sup>Moses said: If a man die, having no son, his brother shall marry his wife, and raise up issue to his brother.

25. Now there were with us seven brethren: and the first, having married a wife, died: and not having issue, left his wife to his brother.

26. In like manner the second, and the third, and so on to <sup>4</sup>the seventh.

27. And last of all the woman died also.

28. At <sup>4</sup>the resurrection, therefore, whose wife shall she be of the seven? for they all had her.

29. And Jesus, answering, said to them: <sup>5</sup>You err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they shall neither marry, nor be given in marriage; but shall <sup>6</sup>be as the Angels of God in heaven.

31. But as touching the resurrection <sup>7</sup>of the dead, have you not read that which was spoken by God, saying to you:

32. <sup>8</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

33. And when the multitudes heard *this*, they were in <sup>9</sup>admiration at his doctrine.

Sects have always been united in only one thing, that is: opposition to the centre of unity. Here we have all the heresies prefigured. The Pharisees, Sadducees, Herodians and Doctors, were all fighting amongst themselves; but all attacked Our Lord. They gave each other turn about, but seemed to have prepared the difficulties together. They had various consultations. So do the heretics continually. They are divided and antagonistic amongst each other, and united only in one thing: opposition to the Catholic Church.

The Pharisees and others brought a dilemma. The Sadducees bring a trilemma. Whose wife shall she be? 1st. If of all, bad morality. 2nd. If of one, injustice to others. 3rd. If of none, shall these seven have no wife in Heaven because they obeyed the law of Moses?

<sup>1</sup>*Sadducees.*—These believed not in Angels or Spirits or the Resurrection. Everything was to perish with death. Some of them were high priests. Rationalists have become bishops and deans.

<sup>2</sup>*Moses said.*—This law of Moses was only a confirmation of one which had pre-existed. However, they quote it for argument's sake.

<sup>3</sup>*The seventh.*—This may be an imaginary case or a real one.

<sup>4</sup>*The resurrection.*—Imagining people should live after—if at all—as they did before.

<sup>5</sup>*You err.*—He did not call them hypocrites. They were ignorant of the Scriptures, and consequently of any way of the power of God, who could create millions and make them live in what manner He chose.

<sup>6</sup>*Be as the angels.*—In this one thing of having no carnal desires, and not procreating, although the sexes remain.

<sup>7</sup>*Of the dead.*—He has answered their question, but He does more.

<sup>8</sup>*I am the God of Abraham, etc.*—Our Lord quotes from the Books of Moses, as some Sadducees only admitted those. These words were said to Moses: *I am, etc.*, when these patriarchs were all dead: therefore—  
1. Their souls must live. 2. Their names meant souls and bodies; therefore those latter sleep only as clay. 3. I am pledged to them, therefore they live, for their side, in Limbo.

<sup>9</sup>*Admiration.*—The Scribes openly praised his teaching.

Materialism found its way :

1st. Amongst the philosophers—Epicureans.

2nd. Amongst the Jews—Sadducees.

3rd. Amongst Christians—Rationalists.

Antidotes :

1st. Immortality of the soul.

2nd. Resurrection.

3rd. Eternity—joy or woe.

Beauty of virginity :

1st. Angels in life.

2nd. Angels in death.

3rd. Angels in eternity.

No reason for marriage in heaven :

1st. No one dies there.

2nd. Men must get there by death.

3rd. Passions cease in heaven.

34. Pharisæi autem, audientes quòd silentium imposuisset sadducæis, convenerunt in unum :

35. Et interrogavit eum unus ex eis legis doctor, tentans eum :

36. "Magister, quod est mandatum magnum in lege?"

37. Ait illi JESUS: "*Diliges Dominum DEUM tuum ex toto corde tuo, et in totâ animâ tuâ et in totâ mente tuâ.*"

38. "Hoc est maximum et primum mandatam.

39. "Secundum autem simile est huic: *Diliges proximum tuum sicut teipsum.*"

40. "In his duobus mandatis universa lex pendet et prophetæ."

34. And when the Pharisees heard that he had <sup>1</sup>silenced the Sadducees, they came together :

35. And one of them, a doctor of the law, asked him, <sup>2</sup>tempting him :

36. Master, which is the <sup>3</sup>great commandment in the law?

37. Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38. This is the <sup>4</sup>greatest and first commandment.

39. And the second is like to this: <sup>5</sup>"Thou shalt love thy neighbour as thyself.

40. On these two commandments dependeth <sup>6</sup>the whole law and the prophets.

There is one Pharisee who imagines he can bring a difficult question before Our Lord, and he is commissioned to do so by his companions. This does not seem at first sight to be a captious one, as it has no evil consequences prepared for the response. The



Pharisees disputed as to whether the circumcision or the sacrifices were the greater precept of the Law.

Our Lord puts their Ceremonial Law aside and declares that all holiness depends upon the Moral Law which is summed up in the great precept of Charity. Without this neither sacrifices nor ceremonies are of any avail for the soul.

*Thy whole heart* means *the will*; *Thy whole soul* or ψυχὴ the *appetitis*; *Thy whole mind* the *intellect*; *Thy whole strength*, the *bodily powers*. This is perfection and what we should strive to attain in this world and reach in the next.

<sup>1</sup>*Silenced*.—In the Greek *muzzled*. The Pharisees rejoiced at the discomfiture of their opponents and made one more effort to come off well themselves.

<sup>2</sup>*Tempting him*.—Trying him, not in a very hostile way seemingly.

<sup>3</sup>*Great Commandment*.—Hebraism for *greater* or *greatest*.

<sup>4</sup>*Greatest and the first*.—Our duty towards God which is laid down in the first, second and third precepts of the Decalogue.

<sup>5</sup>*Thou shalt love thy neighbour as thyself*.—This is like to the first and springs from it. Seven precepts of the Decalogue are given to define the obligations of this Commandment.

<sup>6</sup>*The whole Law and the Prophets*.—There was a distinction maintained amongst the Jews between the Books of Moses and the other Books of the Old Testament. These latter were called the Prophets.

This Doctor of the Law and the Pharisees generally were taught a fine lesson. One they needed badly. Charity towards God and towards the neighbour.

The 1st or Grace is:

- 1st. Necessary to salvation.
- 2nd. Embraces all things.
- 3rd. Is the end of all in Heaven.

The Charity towards our neighbour has ourselves for a standard. It ought to be according to S. Thomas:

- 1st. Holy.
  - 2nd. Just.
  - 3rd. Genuine.
- Fine conditions!

41. Congregatis autem pharisæis, interrogavit eos JESUS,

42. Dicens: "Quid vobis, videtur de Christo? cujus filius est?" Dicunt ei: "David."

43. Ait illis: "Quomodo ergo David, in Spiritu, vocat eum Dominum dicens:

44. *Dixit Dominus Domino meo: Sede à dexteris meis, donec ponam inimicos tuos scabellum pedum tuorum?*

45. "Si ergo David vocat eum Dominum, quomodo filius ejus est?"

46. Et nemo poterat ei respondere verbum. Neque ausus fuit quisquam, ex illa die, eum amplius interrogare.

41. And <sup>1</sup>the Pharisees being gathered together, Jesus asked them,

42. Saying: What think you of Christ? whose son is he? <sup>2</sup>They say to him: David's.

43. He saith to them: How then doth David <sup>3</sup>in spirit call him Lord, saying:

44. The Lord said to my Lord: Sit on my right hand, 'until I make thy enemies thy footstool?

45. If David then call him Lord, <sup>4</sup>how is he his son?

46. And no man was able to answer him a word: 'neither durst any man from that day forth ask him any more questions.

Our great teacher seeing their questions at an end, wishes to make them instruct themselves in a great truth. The notion prevalent among the Jews (from which the disciples were not free) was, that the Messiah should be a wise leader, or a brave warrior, who would set up His material throne in Jerusalem and conquer all nations.

Our Lord allows a part of this to prevail, namely, the conquering element and the human; but He wishes to show them and bring them to believe in a something higher and greater—the Divinity.

David is acknowledged to be His father. He is called "Son of David." Now David said in his psalm cix, "The Lord (*Jehovah*) said to my Lord (*Adonai*, *Lord God*) sit thou upon My right hand until I make Thy enemies Thy footstool." Admit My Divinity or explain this prophetic utterance. They go then to plot His death.

<sup>1</sup>*The Pharisees.*—Jesus saw them assembled in order to depart perhaps, and gave them an opportunity of knowing something.

<sup>2</sup>*They say to him: David's.*—Some of the Evangelists put this in a

different way, but this seems the simplest. All ways come to the same thing.

<sup>3</sup>*In spirit*.—In the spirit of prophecy and under the inspiration of God.

<sup>4</sup>*Until*.—Hebrew meaning. He sits on the right hand—metaphorically, is equal—not merely *until* the enemies are humbled, but FOR EVER AND EVER.

<sup>5</sup>*How is he his son?*—Make out the reason, by believing in the Incarnation of the Son of God.

<sup>6</sup>*Neither durst any man*.—No but they set about to plot His destruction, and one of His own disciples shows them how it can be accomplished.

Our Lord's questions catechetical.

1st. On things they know.

2nd. Explain those things better, and

3rd. Brings them to know what they were ignorant of.

Our Lord's Divinity proved from this passage.

1st. David's words.

2nd. Our Lord's application.

3rd. The Pharisees' admission, at least acquiescence.

## CHAPTER XXIII.

*Christ admonishes the people to follow the good doctrine, not the bad examples of the Scribes and Pharisees; he warns his disciples not to imitate their ambition; and denounces divers woes against them for their hypocrisy and blindness.*

1. Tunc JESUS locutus est ad turbas et ad discipulos suos.

2. Dicens: "Super cathedram Moysi sederunt scribæ et pharisæi:

3. "Omnia ergò quæcumque dixerint vobis servate et facite: secundum opera verò eorum nolite facere: dicunt enim, et non faciunt.

4. "Alligant enim onera gravia et importabilia, et imponunt in humeros hominum; digito autem suo nolunt ea movere.

5. "Omnia verò opera sua faciunt ut videantur ab hominibus. Dilatant enim phylacteria sua, et magnificant fimbrias:

6. "Amant autem primos recubitus in cœnis, et primas cathedras in synagogis.

7. "Et salutationes in foro, et vocari ab hominibus *Rabbi*.

8. "Vos autem nolite vocari *Rabbi*: unus est enim Magister vester, omnes autem vos fratres estis.

1. Then Jesus spoke 'to the multitude, and to his disciples.

2. Saying: The Scribes and the Pharisees have sitten on the chair of Moses.

3. 'All, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not.

4. For they bind 'heavy and insupportable burdens, and lay them on men's shoulders: but with a finger of their own they will not move them.

5. And all their works they do for 'to be seen of men: for they make their phylacteries broad, and enlarge their fringes.

6. And they love 'the first places at feasts, and the first chairs in the synagogues.

7. And salutations in the market-place, and to be called by men, *Rabbi*.

8. But 'be not you called *Rabbi*. For one is your Master, and all you are brethren.

9. "Et patrem nolite vocare vobis super terram: unus enim Pater vester, qui in cœlis est.

10. "Nec vocemini magistri, quia magister vester unus est Christus.

11. "Qui major est vestrum erit minister vester.

12. "Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.

9. And call none your father upon earth; for one is your Father, who is in heaven.

10. Neither be ye called masters: for one is your Master, Christ.

11. He that is the greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

Authority is always to be upheld and as the Sanhedrim was in the chair of Moses it must be listened to. It never did teach false doctrine ex cathedra—and some theologians hold it was infallible. Not so with private Scribes and Pharisees. Our Lord began his ministry by lauding humility; he concludes it by the same. He wishes his followers not to look for honours, assume titles or insist upon them. They may receive them when they deserve them, which is a different thing. He gave eight blessings to those who follow Him, he denounces eight woes against the hypocrites who lead hollow lives of pretended holiness as well as the Pharisees.

<sup>1</sup>*To the multitude and to His disciples.*—He was disgusted with the Pharisees and now begins to point out their failings.

<sup>2</sup>*All things whatsoever.*—Some say even the trifles condemned if they were feasible, and not straight against the law of Moses.

<sup>3</sup>*Heavy burdens.*—Rigid interpretations of some portions of the law—like the sabbath keeping—and give you no aid in keeping them.

<sup>4</sup>*To be seen of men.*—This exterior sanctity and show of religion Our Lord always denounced.

<sup>5</sup>*First places . . . . to be called Rabbi.*—They wished to appear superior to all others, an exempt and special class.

<sup>6</sup>*Be not you.*—Our Lord recommends not to be looking for those distinctions and title, but to deport ourselves as brethren. Nay:

<sup>7</sup>*He that is greatest shall be your servant.*—This is the perfection of his children. The Pope, the greatest dignitary in the Church, styles himself *Servant of the Servants of God*.

Laying burdens and not keeping:

1st. Gives bad example.

2nd. Cannot correct evil doers.

3rd. Makes people think laws nothing but shams.

Doing to be seen of men is turning everything to vanity.

1st. Service of God.

2nd. Service of the neighbour.

3rd. Even virtue itself.

And all become degraded.

Take a low place and something will raise you.

1st. Either your friends who see.

2nd. Or your enemies who admire.

3rd. Or God himself—provided you do not do the humble with this aim.

He who humbleth himself, etc.

Humility has three degrees:

1st. Determination to keep low.

2nd. Fortitude in bearing insults.

3rd. Alacrity in this career.

Pride has the opposite.

13. "Væ autem vobis, scribæ et pharisæi hypocritæ, quia clauditis regnum cœlorum ante homines: vos enim non intratis, nec introeuntes sinitis intrare.

14. "Væ vobis, scribæ et pharisæi hypocritæ, quia comeditis domos viduarum, orationes longas orantes: propter hoc, amplius accipietis iudicium.

15. "Væ vobis, scribæ et pharisæi hypocritæ, quia circumitis mare et aridam ut faciatis unum proselytum, et cùm fuerit factus, facitis eum filium gehennæ duplò quàm vos.

13. But wo to you, Scribes and Pharisees, hypocrites; because <sup>1</sup>you shut the kingdom of heaven against men: for you go not in yourselves; and those that are going in, you suffer not to enter.

14. Wo to you, Scribes and Pharisees, hypocrites; because you <sup>2</sup>devour the houses of widows, making long prayers: therefore <sup>3</sup>you shall receive the greater judgment.

15. Wo to you, Scribes and Pharisees, hypocrites; because you go round about sea and land to <sup>4</sup>make one proselyte: and when he is made, you make him the <sup>5</sup>child of hell two-fold more than yourselves.

WOE is a word which signifies the greatest misfortune. It literally means eternal damnation if the fault against which it is pronounced be persevered in. The eight woes denounced here against the Pharisees are, by all, considered to affect also those who follow their evil example. There is no doubt that many clergymen fall under some of these maledictions. If they do, it is not the business of a moralist to shield them; but, on the contrary, to send the woe home.

We see tyrannical clergymen every day who keep people out of the Church, and have no Church for them. Who say long prayers to comfort widows and devour their substance. We see people going to India and Connemara to make proselytes who turn out worse than themselves. The Pharisees seem to have had a wonderful prolific progeny.

<sup>1</sup>*You shut the kingdom of heaven.*—They prevented the people from believing in Our Lord and would not believe themselves. Other interpreters say they would not explain the passages of the Scripture bearing on Our Lord which the prophet said was—taking away the key of knowledge.

<sup>2</sup>*Devour the houses.*—This verse is not found in many old copies of S. Matthew's Gospel, but it is found in Mark and Luke.

<sup>3</sup>*You shall receive the greater judgment;* because making prayers in order to get money.

<sup>4</sup>*Make proselytes.*—The Jews were very active in proselytism at that time. They are not now.

<sup>5</sup>*A child of hell.*—One Father says that the Pharisees taught the proselyte how to practise usury, etc. Others say that a proselyte became so disgusted with their sham religion as to fall back again.

Wilfully leading people astray is:

- 1st. Great cruelty.
- 2nd. Great injustice.
- 3rd. A perverse use of power.

Those who see the truth and yet hide it because of self-interest.

- 1st. From their children.
- 2nd. From their flocks.
- 3rd. From themselves, by a perverted sense of honour.

Trafficking on holy things has always been condemned. Protestants say priests do this. We say, if they do, may the curse fall upon them. Our Lord does not exempt priests.

To make a proselyte and teach him sin is:

- 1st. Taking away his pagan goodness.
- 2nd. Spoiling his honesty.
- 3rd. Making holiness detestable.

16. "Væ vobis, duces cæci, qui dicitis:—Quicumque iuraverit per templum, nihil est; qui autem iuraverit in auro templi, debet.

17. "Stulti et cæci! quid enim majus est, aurum an templum quod sanctificat aurum?

18. "Et:—Quicumque iuraverit in altari, nihil est; quicumque autem iuraverit in dono quod est super illud, debet.

19. "Cæci! quid enim majus est, donum an altare quod sanctificat donum?

20. "Qui ergò jurat in altari, jurat in eo et in omnibus quæ super illud sunt;

21. "Et quicumque iuraverit in templo, jurat in illo et in eo qui habitat in ipso;

22. Et qui jurat in cælo, jurat in throno DEI et in eo qui sedet super eum.

16. Wo to you, blind guides, who say: Whosoever shall swear by <sup>1</sup>the temple, it is nothing: but he that shall swear by the <sup>2</sup>gold of the temple, is a debtor.

17. Ye foolish and blind: for whether is greater, the gold, or the <sup>3</sup>temple that sanctifieth the gold?

18. And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by <sup>4</sup>the gift that is upon it, he is a debtor.

19. Ye blind: for whether is greater, the gift, or <sup>5</sup>the altar that sanctifieth the gift?

20. Whosoever, therefore, sweareth by the altar, sweareth by it, and by <sup>6</sup>all things that are upon it:

21. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it.

22. And he that sweareth by heaven, sweareth by the <sup>7</sup>throne of God, and by him that sitteth thereon.

Our Lord strikes here at the root of a superstition which is not yet eradicated. There are many who consider an oath binding in conscience because they kissed the testament while taking it, and not so binding by virtue of the words they used—"So help me God."

Another point of denunciation against the Pharisees here, was that they taught these preposterous things (it does not appear that they were taught *ex cathedra Moysis*) in order to enrich themselves. The gifts thus sworn by were forfeited to the Temple for the use of those who served therein. An oath calls God to witness, and whatsoever contains His name is sacred.



<sup>1</sup>*The temple.*—This was the grandest building then in existence, and the Lord dwelt in it in a special manner.

<sup>2</sup>*Gold.*—This is not the gilding, but the money that was used for offerings.

<sup>3</sup>*Temple that sanctifieth.*—The gold is an indifferent thing, and only its presence in the temple gives it any kind of holiness.

<sup>4</sup>*The gift.*—He becomes in debt to the priests and has to redeem it.

<sup>5</sup>*The altar.*—As was said of the temple.

<sup>6</sup>*All things.*—People swearing, use the words “by the contents of,” acting on this principle.

<sup>7</sup>*Throne.*—The Ark of the Covenant in the Old Law was sometimes so designated.

Profane swearing can never be excused.

1st. What does it profit?

2nd. It profanessacred things.

3rd. It shocks hearers.

The common swearing of the streets profane :

1st. The name of God.

2nd. The name of Our Lord.

3rd. Heaven or the Saints.

A habit of swearing is no excuse.

1st. It required a good many oaths to contract it.

2nd. You know it is evil, and why not correct it?

3rd. You cannot! Did you try?

To correct a habit of this kind one ought :

1st. To pay some penalty for each oath.

2nd. To have some one to remind you.

3rd. To confess them and be penanced again.

23. “Væ vobis, scribæ et pharisæi hypocritæ, qui decimatis mentham et anethum et cyminum et reliquistus quæ graviora sunt legis: judicium et misericordiam et fidem: hæc oportuit facere, et illa non omittere.

23. Wo to you Scribes and Pharisees, hypocrites; who pay tithe of <sup>1</sup>mint and anise, and cummin, and have let alone the weightier things of the law, <sup>2</sup>judgment and mercy, and faith. These things you ought to have done, and not to leave those others undone.

24. "Duces cæci, excolantes culicem, camelum autem glutientes.

25. "Væ vobis, scribæ et pharisæi hypocritæ, quia mundatis quod deforis est calicis et paropsidis; intus autem pleni estis rapinâ et immunditiâ.

26. "Pharisæe cæce, munda prius quod intus est calicis et paropsidis, ut fiat id quod deforis est mundum.

27. "Væ vobis, scribæ et pharisæi hypocritæ, quia similes estis sepulchris dealbatis, quæ à foris parent hominibus speciosa, intus verò plena sunt ossibus mortuorum et omni spurcitiâ :

28. "Sic et vos à foris quidem paretis hominibus justî intus autem pleni estis hypocrisi et iniquitate.

29. "Væ vobis, scribæ et pharisæi hypocritæ, qui ædificatis sepulchra prophetarum et ornatis monumenta justorum.

30. "Et dicitis :—Si fuissetis in diebus patrum nostrorum non essemus socii eorum in sanguine prophetarum.

24. Blind guides, who <sup>3</sup>strain at a gnat and swallow a camel.

25. Wo to you, Scribes and Pharisees hypocrites; because you make clean the <sup>4</sup>'outside of the cup and of the dish; but within you are full of extortion and uncleanness.

26. Thou blind Pharisee, first make clean the inside of the cup, and of the dish, that the outside may become clean.

27. Wo to you, Scribes and Pharisees, hypocrites; because you are like to <sup>5</sup>'whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness :

28. So you also outwardly indeed appear to men just: but within you are full of hypocrisy and iniquity.

29. Wo to you, Scribes and Pharisees, hypocrites; who <sup>6</sup>'build the sepulchres of the prophets, and adorn the monuments of the just.

30. And say: 'If we had been in the day of our fathers, we would not have been partakers with them in the blood of the prophets.

The real pharisaical faults come in for their denunciation now. They were extremely particular about small things. They paid their tithes especially on flavouring herbs (on which tithes were barely due), and omitted most important social obligations. The Pharisee who despised the publican boasted to the Lord "I pay tithes of all I possess." In like manner were they most proper and

precise in all the outward observances and trivial ceremonies, which came either by the traditions or customs; whereas they were unjust judges, cruel extortioners, rapacious governors, unclean, immoral and intemperate. This was swallowing camels with a vengeance. Observe punctilios before men, laugh at them in private whilst thou breakest God's commandments. This is what Our Divine Lord denounced in such scathing language.

<sup>1</sup>*Mint and anise.*—These were herbs used for condiments and flavouring dishes. The tithes upon these would be very small, and hence the care the Pharisees took in paying them.

<sup>2</sup>*Judgment, and mercy, and faith.*—They were as magistrates guilty of taking bribes and favouring their friends. They exacted the last farthing from the poor and helpless under plea of justice, when they should have mercy. They did not keep their word when they could shirk it.

<sup>3</sup>*Strain at.*—*Strain out* is better. They strained their wine for fear of swallowing any unclean thing, and they afterwards ate and drank to excess.

<sup>4</sup>*Outside of the cup.*—They washed the body and left the soul unclean. Some say they ate and drank the profits of rapine and uncleanness out of fair clean vessels.

<sup>5</sup>*Whited sepulchres.*—This differs from the last; they were everything before men and in public, but in private they were debauchees and scoffed at goodness.

<sup>6</sup>*Build the sepulchres.*—This was for show and to pretend a reverence for their memories.

<sup>7</sup>*If we had.*—And they are slaying them and going to put the chief and greatest of them to death.

"These things you ought to have done and not to leave those others undone."

1st. Small things ought to be done—he who despiseth.

2nd. Great things must not be omitted.

3rd. The other way of proceeding is the ordinary one.

Exterior goodness is affected :  
1st. By Puritans who make money.

2nd. By Sabbatarians who get drunk.

3rd. By teetotallers who commit adultery.

The building of sepulchres is a common fault.

1st. Geniuses die of starvation and we build them monuments.

Scrupulous people.

1st. Fear sin where's no sin.

2nd. Judge their neighbours always.

3rd. Stick to their own opinion.

2nd. A Saint is despised in life and put on the altar afterwards, etc.

What Our Lord blames is not this—but the not avoiding to repeat the same.

31. "Itaque testimonio estis vobismetipsis quia filii estis eorum qui prophetas occiderunt.

32. "Et vos, emplete mensuram patrum vestrorum.

33. "Serpentes, genimina viperarum, quomodo fugietis à judicio gehennæ?

34. "Ideò ecce ego mitto ad vos prophetas et sapientes et scribas, et ex illis occidetis et crucifigetis, et ex eis flagellabitis in synagogis vestris, et persequemini de civitate in civitatem.

35. "Ut veniat super vos omnis sanguis justus qui effusus est super terram, à sanguine Abel justì usquè ad sanguinem Zachariæ filii Barachiz, quem occidistis inter templum et altare.

36. "Amen dico vobis, venient hæc omnia super generationem istam.

31. Wherefore you are 'witnesses against yourselves, that you are the sons of them who killed the prophets.

32. 'Fill ye up, then, the measure of your fathers.

33. You serpents, generation of 'vipers, how will you escape the judgment of hell?

34. 'Therefore, behold, I send to you prophets, and wise men, and Scribes: and some of them you will put to death, and crucify: and some you will scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the just blood that hath been shed upon the earth, from the blood of 'Abel the just, even unto the blood of Zacharias the son of Barachias, whom 'you killed between the temple and the altar.

36. Amen I say to you, all these things shall come upon this generation.

Nations and people accumulate to themselves curses and judgments from heaven by their hereditary transgressions. It seems as if an inheritance of vice was more difficult to eradicate out of a family line than any other. Our Lord shows us that God forbears a long time, and then swift vengeance overtakes the people; when the measure of their iniquities is filled up. Many

conclude from this, and other passages of the Scripture, that God has appointed a certain number of sins for each person, and whoso goeth beyond that will not get forgiven.

There is a great diversity of opinion, even amongst the Fathers, as to who this Zacharias was. S. Jerome says he was the son of Joiada (II. Paralip.) Some, Zachary the prophet—but there was no temple in his time. Some (Origen) the father of the Baptist. The general opinion of moderns, following Calmet, is that it was Zacharias, the son of Baruch, mentioned by Josephus. This happened before the destruction of the Temple, and fits in most naturally with Our Lord's words—*killed* is put for *will kill*.

<sup>1</sup>*Witnesses against yourselves.*—They acknowledge their descent, and now they are about to follow the example of the worst of their fathers.

<sup>2</sup>*Fill ye up.*—This is an ironical permission. Like Judas's.

<sup>3</sup>*Vipers.*—These were the most venomous sort, and seemed to have a malicious satisfaction in doing harm.

<sup>4</sup>*Therefore.*—This may mean, to help you to fill up, as I know ye will. Or it may mean, I shall try to keep you from your fate; but you will rush upon it with greater force and guilt upon your heads.

<sup>5</sup>*Abel . . . . . to Zacharias.*—From the beginning to the end of their existence as a nation. This would seem to point out the Zacharias of Josephus, whom many say was a Christian, and all say he was the only just priest among those in the Temple at the time.

<sup>6</sup>*You killed* is a common prophetic term for *shall have killed*.

The good a man does dies with him, the evil he does lives after him. Parents should never leave legacies of hatred or evil example to their sons.

1st. It brings a curse upon them.

2nd. It is never forgotten.

3rd. The sons grow worse in time.

The Jews an example.

1st. They stoned evil-doers.

2nd. They stoned rivals and friends.

3rd. They stoned benefactors and saints.

God's forbearance is great—

Because he extracts good out of the evils. Even these Pharisees.

1st. The multitudes had their eyes opened.

2nd. Their crimes became greater, and justice shone out brighter.

3rd. Some of them became converts, and great ones like S. Paul the Apostle.

God's vengeance is dreadful.

1st. It is most striking.

2nd. It is most thorough.

3rd. It is everlasting.

37. "Jerusalem, Jerusalem, quæ occidis prophetas, et lapidas eos qui ad te missi sunt, quotiès volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas: et noluisti!

38. "Ecce relinquetur vobis domus vestra deserta.

39. "Dico enim vobis: Non me videbitis amodò, donec dicatis: *Benedictus qui venit in nomine Domini.*"

37. O Jerusalem, Jerusalem, thou that <sup>1</sup>killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the <sup>2</sup>hen gathereth her chickens under her wings, and thou wouldst not.

38. Behold, <sup>3</sup>your house shall be left to you desolate.

39. For I say to you, you shall not see me henceforth till you say: 'Blessed is he that cometh in the name of the Lord.

Jerusalem had had many favours since its foundation. The glory of the first temple was great, but the glory of this temple, in which Jesus taught, quite eclipsed the other. Now all is to cease. Our Lord leaves the temple for ever. He has wept already over that doomed city, and now he utters one grand sentence of anguish and pain: "Jerusalem, Jerusalem . . . how often would I have gathered thee!" Thou wouldst not. He now foretells its destruction.

It is well to observe that in our Lord's prophetic warnings he means both the destruction of Jerusalem, the scattering of the Jews, and the final destruction of all things. One is to be a figure of the other. The generation listening to Him saw the one, and the generation He founded Himself shall see the other.

Our Lord never entered the temple again. His other utterances were outside it.

<sup>1</sup>*Killest the prophets and stonest.*—Notwithstanding their persistent conduct in this line—the Greek participle means past, present and future—His heart yearned for them.

<sup>2</sup>*Hen gathereth.*—The figure is beautiful. The hen does not leave a single chicken out; but they must all run in at her invitation. The Jews would not.

<sup>3</sup>*Your house.*—Some say He meant the temple, once *His* house and now *theirs* as He leaves it. Some say He meant the nation. Both have become desolate indeed.

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*'Blessed is he that cometh.*—Some writers mark this as another of St. Matthew's *υστερα-προτερα*, but it need not be. Our Lord means the Day of Judgment; and the Jews, who will be converted then, (Romans xi. 26) will utter this exclamation; just as some of those present did on the Sunday preceding.

**Mercy of God :**

- 1st. Ingratitude of Jews could not tire it.
- 2nd. Cruelty of Jews could not wear it out.
- 3rd. Their malice even could not. Till their hour was come—and then !

**This gathering of God :**

- 1st. He gives the grace.
- 2nd. He excludes no one.
- 3rd. We can stay out if we like.

**This desolation was plain :**

- 1st. At the destruction.
- 2nd. After Julian's attempt to rebuild the temple.
- 3rd. At the present day.

They may see the hand of God in their chastisement here—at least many may—and be thereby saved. Even when lost they see His justice, and so verify the prophetic words.

## CHAPTER XXIV.

*Christ foretells the destruction of the temple; with the signs that shall come before it, and before the last judgment. We must always watch.*

1. Et egressus JESUS de templo, ibat. Et accesserunt discipuli ejus ut ostenderent ei ædificationes templi.

2. Ipse autem respondens dixit illis: "Videtis hæc omnia? Amen dico vobis, non relinquetur hic lapis super lapidem qui non destruat."

3. Sedente autem eo super montem Oliveti, accesserunt ad eum discipuli secretò, dicentes: "Dic nobis quandò hæc erunt, et quod signum adventûs tui et consummationis sæculi."

4. Et respondens JESUS, dixit eis: "Videte ne quis vos seducat."

5. "Multi enim venient in nomine meo, dicentes: Ego sum Christus; et multos seducent."

6. "Audituri enim estis prælia et opinioniones præliorum. Videte ne turbemini: oportet enim hæc fieri, sed nondum est finis."

1. And Jesus, being come out of the temple, <sup>1</sup>went away. And his disciples <sup>2</sup>came to show him the buildings of the temple.

2. And he, answering, said to them: Do you see all these things? Amen I say to you, <sup>3</sup>there shall not be left here a stone upon a stone, that shall not be thrown down.

3. And as he was sitting on mount Olivet, the disciples came to him privately saying: Tell us, when shall these things be? and <sup>4</sup>what shall be the sign of thy coming, and of the consummation of the world?

4. And Jesus, answering, said to them: "Take heed that no man seduce you."

5. For <sup>6</sup>many will come in my name, saying: I am Christ: and they will seduce many.

6. And you shall hear of <sup>7</sup>wars and rumours of wars. See that ye be not troubled: for these things must come to pass; but the end is not yet.

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7. "Consurget enim gens in gentem, et regnum in regnum; et erunt pestilentiae et fames et terrae motus per loca :

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be <sup>8</sup>pestilences, and famines, and earthquakes in places.

8. "Hæc autem omnia initia sunt dolorum.

8. Now all these are <sup>8</sup>the beginnings of sorrows.

Commentators are agreed that our Lord speaks of the destruction of the Temple as far as the 23rd verse, and that then he speaks of both it and the final judgment. Many, with d'Allioli, consider that even as far as the 23rd verse there is a vision of the Last Day to be dimly seen. After the manner of prophets two, and sometimes three events are foretold in the same sentence, and these all very far from each other, both in time and place. Some of the signs there are proper to one, some to the other and some common to both. The Jews looked upon the destruction of the Temple as the end of the world. It was the end of them as a nation.

<sup>1</sup>*Went away* towards Bethany.—He sat on Mount Olivet after supper, and his disciples looking at the beautiful Temple.

<sup>2</sup>*Came to show him the buildings*.—They remembered His having pronounced its doom, and they now plead that its beauty might lead Him to spare it.

<sup>3</sup>*There shall not be left a stone upon a stone*.—The siege began on the spot where our Lord prophesied, about thirty-two years afterwards. The Romans left some of the foundations. These were all dug up in the time of Julian, to prepare the ground, and were scattered by supernatural intervention. Thus was the prophecy fulfilled.

<sup>4</sup>*What shall be the sign ?*—The four disciples (Mark xiii. 3) mixed the two events together.

<sup>5</sup>*Take heed*.—This was for them (John outlived the time) and chiefly for those who see the last days' preparations.

<sup>6</sup>These hundreds of false prophets before the siege of Jerusalem.

<sup>7</sup>*Wars*.—In the reign of Nero there were wars everywhere.

<sup>8</sup>*Pestilences follow famines*.—There were three famines and five earthquakes in the space of fifteen years before the destruction.

<sup>9</sup>*The beginning*.—The throes of terrible events.

Picture the evening on the hill-side the sun setting and gilding the pinnacles.

1st. All that beauty will not stay its doom.

2nd. The cares of men will not do it.

3rd. The curse was deserved.

The very spot was wonderful.

1st. There our Lord prophesied.

2nd. There he was taken next day.

3rd. There began the destruction.

The destruction began at the passover and hundreds were crucified.

All was peace when Our Lord was born, and at His death. The scourges of God are:

1st. Intestine wars.

2nd. Famines and their consequences.

3rd. Plagues.

4th. Earthquakes.

5th. Strange portents.

All these were forerunners of the destruction of Jerusalem and will be also of the world.

The greatest calamity is False Prophets. The others kill the bodies. These kill the souls.

9. "Tunc tradent vos in tribulationem, et occident vos; et eritis odio omnibus gentibus propter nomen meum.

10. "Et tunc scandalizabuntur multi, et invicem tradent, et odio habebunt invicem.

11. "Et multi pseudoprophetæ surgent, et seducent multos.

12. "Et quoniam abundavit iniquitas, refrigescet charitas multorum.

9. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10. And then shall many be scandalized, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall seduce many.

12. And because iniquity hath abounded, the charity of many shall grow cold.

13. "Qui autem perseveraverit usquè in finem, hic salvus erit.

14. "Et prædicabitur hoc Evangelium regni in universo orbe, in testimonium omnibus gentibus: et tunc veniet consummatio.

13. But he that shall persevere to the end, he shall be saved.

14. And <sup>6</sup>this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come.

The signs which are given in these verses decidedly are meant to usher in the final judgment as well as the destruction. These are chiefly internal signs, or those given from and through the Christians themselves. The four disciples who were with Our Lord at this time, all suffered, and three of them were put to death before the event. The hatred of the Christians is borne witness to by Tacitus and other pagan writers. The persecutions were the sad evidence of it.

Forewarnings were given by Our Lord, and well acted upon by the Christians. When the signs of destruction began to appear, the Christians, who were in Jerusalem, all left it. They retired to a place called Pella; and Bossuet says, upon good authority, that not a single Christian was known to have been in Jerusalem when the fire broke out. Apostates and Judaisers were left, of course, for they expected a new kingdom.

<sup>1</sup>*Deliver you up.*—James was delivered up and put to death. Peter was sent to prison in Jerusalem, and put to death in Rome. Andrew suffered death in Greece, and John had undergone half a martyrdom before the destruction of Jerusalem.

<sup>2</sup>*Betray one another.*—S. Paul complains of his suffering from false brethren; and so do others.

<sup>3</sup>*False prophets.*—These were chiefly heresiarchs among the Christians. They have not ceased yet, and will not until they be superseded by Antichrist.

<sup>4</sup>*The charity of many.*—This is verified continually, but some remarkable cooling must have occurred before the destruction.

<sup>6</sup>*Persevere.*—The trials of these times make virtue perfect.

<sup>6</sup>*This Gospel . . . . . shall be preached.*—After the dispersion of the Apostles, the light of faith shone out, and the whole world had heard of it in thirty years. It is said that the conversion of the world to Christianity is a sign of His second coming.

The disciple is not above his master. Must suffer. The Apostles began to suffer immediately :

- 1st. From the Jews.
- 2nd. From false brethren.
- 3rd. From the Pagans.

They rejoiced in their sufferings, because :

- 1st. Like their masters.
- 2nd. Merited much by them.
- 3rd. Road to martyrdom.

Charity growing cold leads to :

- 1st. Neglect of Sacraments.
- 2nd. Hardness of heart.
- 3rd. Loss of faith.

This was the case in Germany and England before the Reformation, and in France before the Revolution.

The Gospel is being preached :

- 1st. In every country.
- 2nd. To every kind of people.
- 3rd. By the Catholic Church.

15. "Cum ergò videritis abominationem desolationis, quæ dicta est à Daniele prophetâ, stantem in loco sancto, qui legit intelligat.

16. "Tunc qui in Judæa sunt fugiant ad montes ;

17. "Et qui in tecto non descendat tollere aliquid de domo suâ ;

18. "Et qui in agro non revertatur tollere tunicam suam.

19. "Væ autem prægnantibus et nutrientibus, in illis diebus !

20. "Orate autem ut non fiat fuga vestra in hyeme vel sabbato.

21. "Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usquè modò, neque fiet.

15. When, therefore, you shall see the 'abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place : 'he that readeth, let him understand.

16. Then let those that are in Judea 'flee to the mountains.

17. And he that is on the house top, let him 'not come down to take any thing out of his house :

18. And he that is in the field, let him not go back 'to take his coat.

19. And wo to them that are 'with child, and that give suck in those days.

20. But pray that your flight be not in the 'winter, or on the sabbath.

21. For there shall be then great tribulation, such as hath not been 'from the beginning of the world until now, neither shall be.

Now come the immediate signs of the destruction. The first is the "Abomination of Desolation" spoken of by the prophet Daniel. Commentators are divided as to what this abomination meant. However it is easy enough to see that two things would go to cause it: 1st. A Roman army with its idols and false worship. 2nd. Its hostile intentions which were too literally carried out. The idols and the army were an abomination and their end *vastitas*.

Some are inclined to consider the possession of the Temple by the Zealots and the fearful carnage and orgies which were perpetrated within even the Holy Place as the desolation. Indeed, there may be some special thing of which we have no record.

It must be something which the Christians understood, for they followed Our Lord's advice and fled to the mountains, whereas the Jews gathered into Jerusalem for protection (as is usual in cases of siege) and met with a terrible and appalling fate.

<sup>1</sup>*Abomination of desolation.*—This must have been something which readers of Daniel then could understand better than we do now. Some suppose a statue of Antichrist at the End.

<sup>2</sup>*He that readeth.*—Some say these are the words of the Evangelist and not those of Our Lord, and are written parenthetically.

<sup>3</sup>*Flee to the mountains.*—The Christians did and saved themselves. The same is recommended for the days of Antichrist.

<sup>4</sup>*Not come down.*—Not to wait to take anything with him.

<sup>5</sup>*To take his coat.*—Let him fly half-clad to save his life.

<sup>6</sup>*With child.*—These have serious obstacles to flight. Some think there is an allusion to mothers devouring their children, as happened during the siege of Jerusalem.

<sup>7</sup>*Winter . . . . or Sabbath.*—No physical or moral obstacle. The Judaising Christians were permitted to keep strict Sabbath and could not walk more than a mile on the Lord's Day.

<sup>8</sup>*From the beginning of the world.*—Writers of history and readers of Josephus are all agreed that the destruction of Jerusalem was the most unmixed scene of woe ever witnessed. This verse has clear reference to the time of Antichrist also. Some say he will rebuild the temple, be worshipped there, and then *finis ejus vastitas*.

The Church prays against wars.

1st. They desolate the homes.

2nd. They demoralise the people.

3rd. Send thousands to too speedy a death.

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1st. Christians heeded these warnings.

2nd. The Jews despised them.

3rd. Former saved ; latter ruined.

The haste to leave Jerusalem is typical of the haste with which a person should leave the danger of sin.

1st. Do not wait for anything.

2nd. Hurry off when you see danger.

3rd. Pray that you may never have ties or obligations which may hinder your flight.

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22. "Et, nisi breviati fuissent dies illi, non fieret salva omnis caro: sed propter electos breviabuntur dies illi.

23. "Tunc, si quis vobis dixerit *Ecce hic est Christus*, aut *illuc*, nolite credere:

24. "Surgent enim pseudo-christi et pseudoprophetæ, et dabunt signa magna et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi.

25. "Ecce prædixi vobis.

26. "Si ergo dixerint vobis *Ecce in deserto est*, nolite exire; *Ecce in penetralibus*, nolite credere.

27. Sicut enim fulgur exit ab oriente et paret usque in occi-

22. And unless those days had been shortened, there should 'no flesh be saved: but for the sake of the elect, those days shall be shortened.

23. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him.

24. For there shall arise <sup>2</sup>false Christs and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect.

25. Behold, I have told it to you before hand.

26. If, therefore, they shall say to you: Behold, he is in the <sup>3</sup>desert; go ye not out: Behold, *he is* in the <sup>4</sup>closets; believe it not.

27. For as the <sup>5</sup>lightning cometh out of the east, and ap-

dentem, ita erit et adventus Filii  
Hominis.

28. "Ubi cumquē fueri corpus,  
illic congregabuntur et aquilæ.

peareth even unto the west: so  
shall also the coming of the Son  
of man be.

28. Wheresoever <sup>the</sup> body  
shall be, there shall the eagles  
also be gathered together.

There is a small ray of consolation in the midst of this fearful calamity. The terrible carnage will not last very long. The distress and extreme measures to which the unfortunate besieged will be driven will soon be over. Neither will the Jews be utterly exterminated. If the Zealots had not caused the provisions to be destroyed, and had not given wrong counsel otherwise, the city might have held out for years. Titus himself was surprised, when he entered, to see how easily he had taken the place. The unfortunate people slaughtered each other, and they set fire to the temple also. Thus were these harrowing scenes shortened for the sake of the elect, *i.e.*: many Jews who were in *bond fide*, and many more who believed in Our Lord when they saw His prophecies coming true.

<sup>1</sup>*No flesh saved.*—If the Jews held out, as they might, and were not blinded by Heaven, it is supposed an edict of Vespasian would have gone forth for their utter extermination. Then the living proof they give now of the truth of Christianity—by their very existence—would have been lost. Many a chosen vessel came to us from their numbers since then.

This has reference to the persecution of Antichrist.

<sup>2</sup>*False Christs.*—Several of them arose, because the Jews of that day knew the time was come.

<sup>3-4</sup>Some imitated John the Baptist and some our Lord.

<sup>5</sup>*Lightning.*—Our Lord's coming at the last day will be unmistakable. Like a flash of lightning.

<sup>6</sup>*The body.*—There are various interpretations of this, and some of them very curious and fanciful. The natural one seems to be that it was a proverb. The eagles found their way to a carcase by instinct and at great distances; so shall the elect find out without trouble the real Messiah.

Election is twofold :

To grace and to glory.

Election to grace is given to :

1st. All sufficiently.

2nd. All Christians better.

3rd. All Catholics best.

—

To glory is given :

1st. To all sufficiently.

2nd. To those who fail, abundantly.

3rd. To those who succeed, efficaciously.

—

How, is a question.

The lightning has six qualities, and so the coming of Jesus Christ :

1st. It is sudden.

2nd. Unexpected.

3rd. Everyone sees it.

4th. Glorious.

5th. Efficient.

6th. In the air.

} So shall the coming of  
the Son of Man be.

—

Saints are like the eagle :

1st. Superior to all Christians.

2nd. They renew themselves.

3rd. Something heavenly in them.

4th. They have fine eyes, and can gaze on the Sun of Justice.

29. "Statim autem post tribulationem dierum illorum, sol obscurabitur et luna non dabit lumen suum, et stellæ cadent de cœlo, et virtutes cœlorum commovebuntur.

30. "Et tunc parebit signum Filii Homini in cœlo ; et tunc plangent omnes tribus terræ. Et videbunt Filium Homini venientem in nubibus cœli, cum virtute multâ et majestate.

31. "Et mittet angelos suos cum tubâ et voce magnâ, et congregabunt electos ejus à quatuor ventis, à summis cœlorum usquè ad terminos eorum.

29. And immediately after the tribulation of those days, <sup>2</sup>the sun shall be darkened : and the moon shall not give her light ; and the stars shall fall from heaven ; and the powers of the heavens shall be moved :

30. And then shall appear <sup>3</sup>the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn : and they shall see the Son of man coming in the clouds of heaven with <sup>4</sup>great power and majesty.

31. And he shall send his Angels with a <sup>5</sup>trumpet, and a great voice ; and they shall gather together his elect from the four winds, from the farthest <sup>6</sup>parts of the heavens, to the utmost bounds of them.



32. "Ab arbore autem fici discite parabolam. Cùm jàm ramus ejus tener fuerit et folia nata, scitis quia propè est æstas :

33. "Ità et vos, cùm videritis hæc omnia, scitote quia propè est, in januis.

34. Amen dico vobis quia non præteribit generatio hæc donec omnia hæc fiant.

35. "Cælum et terra transibunt, verba autem mea non præteribunt.

32. Now learn a parable from the <sup>7</sup>fig-tree : when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33. So also you, when you shall see all these things, know that it is near, *even* at the doors.

34. Amen I say to you. <sup>8</sup>this generation shall not pass, till all these things be done.

35. Heaven and earth shall pass away ; but my word shall not pass away.

What is read in these verses is supposed to refer altogether to the Day of Judgment, although many (amongst whom Lingard) explain the whole thing in a figurative sense, as applying merely to the destruction of Jerusalem. Everyone can see that its primary meaning refers to the Judgment Day, although its secondary applies to the other. So Catholic commentators and nearly all Protestant ones.

The disturbance of the elements will be physical and out of the usual order. The sun and stars will seem astray, and the seasons will be quite changed. Then shall appear the Cross in the heavens, and the whole people shall mourn—even the good for sheer joy and trembling—and then the Angels awake the dead.

<sup>1</sup>*Immediately*.—This may be an interval of thousands of years in the Scripture phraseology, because the tribulations at Jerusalem are yet continuing to appear from time to time.

<sup>2</sup>*The sun*.—Some give a metaphorical explanation of these signs.

<sup>3</sup>*The sign of the Son of man*.—All suppose this to be the Cross, whether the real Cross, or a glorious one, cannot be settled now.

<sup>4</sup>*Great power*.—To contrast with the Crucifixion.

<sup>5</sup>*Trumpet*.—This will be a real genuine trumpet of wonderful power. Some give reasons why it ought to be a metaphorical one. There are too many texts of Scripture for a real one.

<sup>6</sup>*Parts of heaven*.—From Purgatory and Hell and everywhere the souls come. The bodies will be gathered also.

<sup>7</sup>*Fig-tree*.—Be as wise in supernatural as you are in natural.

<sup>8</sup>*This generation.*—The people then living as far as Jerusalem is concerned. The Jewish race to be preserved from the ruin. The Christians then forming a generation or people of their own.

The signs of the coming  
Judgment will be:

- 1st. From heaven.
- 2nd. From earth.
- 3rd. From the tombs.

“Let this trumpet always  
sound in your ears,” saith S.  
Jerome, whether:

- 1st. You eat or work.
- 2nd. Whether you sleep.
- 3rd. Whether you pray.

36. “De die autem illà et  
horà nemo scit, neque angeli  
cœlorum, nisi solus Pater.

37. “Sicut autem in diebus  
Noe, ità erit et adventus Filii  
Hominis:

38. “Sicut enim erant, in  
diebus ante diluvium, come-  
dentes et bibentes, nubentes et  
nuptui tradentes, usquè ad eum  
diem quo intravit Noe in arcam,

39. “Et non cognoverunt,  
donec venit diluvium et tulit  
omnes: ità erit et adventus  
Filii Hominis.

40. “Tunc duo erunt in agro:  
unus assumetur et unus relin-  
quetur.

41. “Duæ molentes in molà:  
una assumetur et una relin-  
quetur.

42. “Vigilate ergò, quia nes-  
citis quà horà Dominus vester  
venturus sit.

36. But of<sup>1</sup>that day and hour  
no one knoweth, no not the  
Angels of heaven, but the Father  
alone.

37. And as it was in the days  
of Noe, so shall also the coming  
of the Son of man be.

38. For as in the days before  
the flood, they were <sup>2</sup>eating and  
drinking, marrying and giving  
in marriage, until the day that  
Noe entered into the ark;

39. And they knew not till  
the flood came, and took them  
all away: so shall also the com-  
ing of the Son of man be.

40. Then shall two be in the  
field: the one <sup>3</sup>shall be taken,  
and the other shall be left.

41. Two women shall be grind-  
ing at the mill: the one shall  
be taken, and the other shall  
be left.

42. <sup>4</sup>Watch ye, therefore; be-  
cause you know not at what  
hour your Lord will come.

43. "Illud autem scitote, quoniam, si sciret paterfamiliâs quâ horâ fur venturus esset, vigilaret utiquè, et non sineret perfodi domum suam :

44. "Ideò et vos estote parati, quia quâ nescitis horâ Filius Hominis venturus est.

43. But this know ye, that if the master of the house knew at what hour <sup>5</sup>the thief would come, he would certainly watch, and would not suffer his house to be broken into.

44. Wherefore be you also ready ; because <sup>6</sup>at what hour you know not, the Son of man will come.

"Tell us, when shall these things be ?" (v. 3) said the disciples to Our Lord. He then gave them as many signs and forewarnings as He deemed necessary or useful to them. He now comes to their original question, and says, "the precise day and hour or moment of the last Judgment is not to be communicated." The angels in heaven do not know it, neither do I in such a way as to tell it to you. That would not profit the human race or any individual in it. In fact, it would frustrate all that uncertainty which the Blessed Trinity allows to hang over death. The death of each person is his Judgment Day. The last day only repeats what passes in time. As well then could I reveal the one as the other. Both are profound secrets, and as such must be kept. You are not above the angels, and even they cannot get this knowledge. This is a mere paraphrase of His words.

<sup>1</sup>*That day and hour.*—The Arians say that Our Lord's knowledge was not that of a God. Through Him all things were made, and will be—therefore this.

<sup>2</sup>*Eating and drinking.*—How could they eat and drink, remark some writers, and all these awful signs about them ? They eat and drink in sieges with shells flying around them, gentlemen.

<sup>3</sup>This separation of companions some suppose to be done by angels, and some by devils. It makes very little difference whom it is done by.

<sup>4</sup>*Watch ye, therefore.*—This is the reason why the day of our death and judgment is concealed.

<sup>5</sup>*The thief.*—Some call this the devil ; but the thing is said figuratively, as not to be taken by surprise, which thieves always do.

<sup>6</sup>*At what hour you know not, the Son of man will come.*—That is all we know for certain about the time of our death, or the Day of Judgment.

If we knew the day of our deaths, many :

1st. Would lead riotous lives for a long time.

2nd. Begin to prepare when too late.

3rd. Not have their preparation finished in time.

This would be a bad state of things.

Preparation for death is the normal state of a Christian's existence. Prepared for death :

1st. You fear no accident.

2nd. Your hope is strong.

3rd. You meet your judge joyfully.

45. "Quis, putas, est fidelis servus et prudens, quem constituit dominus suus super familiam suam ut det illis cibum in tempore ?

46. "Beatus ille servus quem, cum venerit dominus ejus, invenerit sic facientem !

47. "Amen dico vobis quoniam super omnia bona sua constituet eum.

48. "Si autem dixerit malus servus ille in corde suo: Moram facit dominus meus venire ;

49. "Et cœperit percutere conservos suos, manducet autem et bibat cum ebriosis :

50. "Veniet dominus servi illius in die quâ non sperat, et horâ quâ ignorat.

51. "Et dividet eum, partemque ejus ponet cum hypocritis : illic erit fletus et stridor dentium.

45. 'Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family, to give them meat in season ?

46. Blessed is that <sup>3</sup>servant, whom when his lord shall come, he shall find so doing.

47. Amen I say to you, he shall set him <sup>3</sup>over all his goods.

48. But if <sup>4</sup>that evil servant shall say in his heart : My lord is long a coming :

49. And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards.

50. The lord of that servant shall come in a day that he <sup>5</sup>expecteth not, and in an hour that he knoweth not :

51. And shall separate him, and appoint his portion <sup>6</sup>with the hypocrites. <sup>7</sup>There shall be weeping and gnashing of teeth.

S. Luke (xii. 41) tells us that Peter asked Our Lord if this parable was spoken to them specially, or to all. Our Lord now gives four parables. This one is for the Bishops, the next is for monks and nuns who lead a celibate life, the third is for those

who are any way distinguished in the Church; and the fourth for the whole world. Yet so well are the parables arranged that portions of them may suit every class.

In this parable we have the virtues and the probable vices of pastors or masters pointed out. They should be wise and faithful. The wisdom wherewith they are gifted should make them circumspect in their ways and prudent in forming judgment of others. Fidelity comes from the two-fold relation they officially have towards their master and towards their sub-servants. They must do justice to both. Their vices are cruelty or harshness, and enjoying the good things of life overmuch.

<sup>1</sup>*Who thinkest thou?*—It means: these are, but how many think you will I find like that? As if the number coming up to the proper standard given by S. Peter I., v., 2.

<sup>2</sup>*Servant.*—Superiors should know that they are not masters, but servants of a master from whom they hold their charge.

<sup>3</sup>*Over all his goods.*—This is understood of heavenly joy.

<sup>4</sup>*That evil servant.*—The construction would seem to be. *If that servant becomes evil and shall say, etc.*

<sup>5</sup>*Expecteth not.*—He shall be called away suddenly.

<sup>6</sup>*With the hypocrites.*—He has acted the part of a pharisee and a hypocrite. He pretended to be a servant of God, and he was only a time-server, and a man given to his own enjoyment.

<sup>7</sup>*There shall be.*—The full rendering of the Greek would be. *THERE shall be the weeping and the gnashing of teeth!* It means hell of course.

A good pastor ought to be :

1st. Faithful, not a deceiver.

Prudent not deceived.

2nd. Faithful, giving enough food to all.

Prudent, not giving one more than his due through partiality.

3rd. Faithful. Not gathering money for himself and relations.

Prudent. In sending all he gets before him by charity, and not leaving friends to squabble for it when he is dead.

A bad pastor is cruel.

1st. He strikes without cause.

2nd. He must be always right.

3rd. He stands always on his dignity, and not on the love of his flock.

Again :

1st. He frequents the houses of the rich.

2nd. He enjoys good fare at home.

3rd. Is faithless to his master and his flock.

## CHAPTER XXV.

*The parable of the ten virgins, and of the talents : the description of the last judgment.*

1. "Tunc simile erit regnum cœlorum decem virginibus quæ, accipientes lampades suas, exierunt obviam sponso et sponsæ.

2. "Quinque autem ex eis erant fatuæ, et quinque prudentes.

3. "Sed quinque fatuæ, acceptis lampadibus non sumpserunt oleum secum ;

4. "Prudentes verò acceperunt oleum in vasis suis cum lampadibus.

5. "Moram autem faciente sponso, dormitaverunt omnes et dormierunt.

6. "Mediâ autem nocte clamor factus est : Ecce sponsus venit, exite obviam ei.

7. "Tunc surrexerunt omnes virgines illæ, et ornaverunt lampades suas.

8. "Fatuæ autem sapientibus dixerunt : Date nobis de oleo vestro, quia lampades nostræ exstinguuntur.

9. "Responderunt prudentes dicentes : Ne fortè non sufficiat nobis et vobis, ite potiùs ad vendentes et emite vobis.

1. Then shall the kingdom of heaven be like to <sup>t</sup>ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now five of them were <sup>f</sup>foolish ; and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them :

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all <sup>s</sup>slumbered and slept.

6. And at midnight there was <sup>a</sup>a cry made : Behold, the bridegroom cometh : go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise : <sup>G</sup>Give us of your oil : for our lamps are gone out.

9. The wise answered, saying : Lest there be not enough for us and for you ; go you rather to them that sell, and <sup>b</sup>buy for yourselves.

10. "Dùm autem irent emere, venit sponsus, et quæ paratæ erant intraverunt cum eo ad nuptias, et clausa est janua.

11. "Novissimè verò veniunt et reliquæ virgines, dicentes: Domine, domine, aperi nobis.

12. "At ille, respondens, ait: Amen dico vobis, nescio vos.

13. "Vigilate itaqù, quia nescitis diem neque horam.

10. Now while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage: and the door was shut.

11. But at last came also the other virgins, saying: 'Lord, Lord, open to us.

12. But he, answering, said: Amen I say to you, <sup>1</sup>I know you not.

13. <sup>2</sup>Watch ye therefore; because ye know not the day nor the hour.

If this parable be applied to virgins properly so called, as is done by a great many Fathers and by the Church in her Liturgy, the application would seem to be: It is not enough to be a virgin. If you are morose, jealous, envious, fond of scandal, uncharitable, your oil is gone down. If you are the contrary and have charity, your oil is kept in. The sleep is sickness or the debility of old age. You cannot buy from others; not be benefited by the prayers of the faithful if you die in mortal sin.

Applied to the faithful in general: It means the day of death or Judgment. It is not enough to go to meet the Bridegroom with faith only—you must have good works as well, and it will be too late to procure or borrow them if you are in mortal sin.

<sup>1</sup>*Ten virgins.*—These parables are given only by S. Matthew. The custom in the East was for ten bridesmaids to go out and meet the bridegroom. They waited for him at a certain distance from the bride's house, and then accompanied him with torches, as marriages took place after nightfall.

<sup>2</sup>*Foolish . . . wise.*—This was not found out until the bridegroom came. Those who practise the same life and differ interiorly shall be known only after death.

<sup>3</sup>*Slumbered . . . slept.*—This may be tepidity, or it may refer to death.

<sup>4</sup>*A cry made.*—The death warning or summons to Judgment.

<sup>5</sup>*Give us of your oil.*—They wished to be admitted, but—too late!

<sup>6</sup>*Buy for yourselves.*—This was not said through churlishness, but fearing they themselves might not have enough.

<sup>1</sup>*Lord, Lord, open to us.*—"Not everyone who saith Lord, Lord." They often addressed Him during life—now, alas! He says :

<sup>8</sup>*I know you not.*—He knows them not as his spouses or companions of the future.

<sup>9</sup>*Watch ye therefore.*—The virgins went asleep! Yes, but the watching means to make provision for death in the time of health and sickness, and then you can trim your lamp when He comes.

Virginity, so grand a virtue,  
is apt to generate :

1st. Pride, because it is admired.

2nd. Impatience at impurities of others.

3rd. Want of pity for the fallen.

Those leading a good life may fail :

1st. Through want of zeal and charity.

2nd. Through want of foresight.

3rd. Through tepidity.

Faith without good works :

1st. Will bring us through life.

2nd. Will bring us to the gate of heaven.

3rd. To find it shut against us.

Partaking of the satisfaction of others is impossible :

1st. For those in sin.

2nd. For those who apply too late.

3rd. For those to whom it will not be given.

14. "Sicut enim homo peregrè proficiscens vocavit servos suos, et tradidit illis bona sua :

15. "Et uni dedit quinque talenta, alii autem duo, alii verò unum, unicuique secundum propriam virtutem, et profectus est statim.

16. "Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque.

14. For even as <sup>1</sup>a man, going into a far country, called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his <sup>2</sup>proper ability : and immediately he took his journey.

16. And he that had received the <sup>3</sup>five talents went his way, and traded with the same, and gained other five.



17. "Similiter et qui duo acceperat lucratus est alia duo.

18. "Qui autem unum acceperat, abiens, fodit in terram et abscondit pecuniam domini sui.

19. "Post multum verò temporis, venit dominus servorum illorum, et posuit rationem cum eis.

20. "Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum.

21. "Ait illi dominus ejus: Euge, serve bone et fidelis: quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.

22. "Accessit autem et qui duo talento acceperat, et ait: Domine, duo talenta tradidisti mihi: ecce alia duo lucratus sum.

23. "Ait illi dominus ejus: Euge, serve bone et fidelis: quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.

17. And in like manner he that had received the two, gained other two.

18. But he that had received the one, going his way, digged in the earth, and hid his lord's money.

19. But after a long time the lord of those servants came, and reckoned with them.

20. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold I have gained other five over and above.

21. His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had received the two talents, came and said: Lord, thou deliveredst two talents to me: behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

This parable begins without the usual preface, "The kingdom of heaven is like unto," but the sense is that it refers primarily to those who have received special talents or graces from God—bishops, priests, magistrates, scholars, etc. All do not receive

the same gifts, nor are your gifts always in proportion to your seeming abilities, yet they are such as you can manage.

It belongs secondarily to all Christians who have gifts from God—such as wealth, position, beauty, ingenuity, cleverness, etc. These were not given us to bury, but to trade with. This is one of the most remarkable parables in the Gospel. S. Luke gives one something like it.

<sup>1</sup>*A man going into a far country.*—The custom in the East was that slaves traded with their masters' money and gave them a small share of the profits for its use. Our Lord goes into a far or strange country when He brings His humanity into heaven, where such a thing never was before.

<sup>2</sup>*Proper ability.*—What he judged the man would be able to manage.

<sup>3</sup>Those who got five and two made double the amount.

<sup>4</sup>He that got one talent buried it.

<sup>5</sup>*After a long time.*—At death or Judgment.

<sup>6</sup>*Well done.*—Both seem to get the same amount of praise and the same reward. Each did his best and that is quite enough. All do not get the same gifts.

S. Gregory says that the talents are: The five are the senses and superficial ones. The two, intellect and activity. The one, *intellectus tantum!*

God's gifts are:

- 1st. Free.
- 2nd. Liberal.
- 3rd. To be put to work.

People should not strive for what God has not fitted them.

- 1st. A dunce for a priest.
- 2nd. A blind man for a guide.
- 3rd. A lame man for a message.

God gives time for work.  
We should not be:

- 1st. Idle at school.
- 2nd. Careless in business.
- 3rd. Spending our talents on mean and unworthy pursuits.

A talent is buried:

- 1st. When not used.
- 2nd. When used for earth.
- 3rd. When used for hell.

24. "Accedens autem et qui unum talentum acceperat, ait : Domine, scio quia homo durus es ; metis ubi non siminâsti, et congregas ubi non sparsisti.

25. "Et timens abii et abscondi talentum tuum in terrâ : ecce habes quod tuum est.

26. "Respondens autem dominus ejus, dixit ei : Serve male et piger, sciebas, quia meto ubi non semino, et congrego ubi non sparsi ?

27. "Oportuit ergò te committere pecuniam meam numulariis, et veniens ego recepissem utiquè quod meum est cum usurâ.

28. "Tollite itaquè ab eo talentum, et date ei qui habet decem talenta :

29. "Omni enim habenti dabitur, et abundabit ; ei autem qui non habet, et quod videtur habere auferetur ab eo.

30. "Et inutilem servum ejicite in tenebras exteriores : illic erit fletus et stridor dentium.

24. But he that had received the 'one talent came and said : Lord, I know that thou art a hard man ; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

25. And being afraid, I went, and hid thy talent in the earth : behold, here thou hast <sup>that</sup> which is thine.

26. And his lord, answering, said to him : <sup>Thou</sup> evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed :

27. Thou oughtest, therefore, to have committed my money to the 'bankers : and at my coming I should have received my own with usury.

28. <sup>Take</sup> ye away, therefore, the talent from him, and give it him that hath ten talents.

29. For to every one that hath shall be given ; and he shall abound ; but from him that hath not, that also which he seemeth to have shall be taken away.

30. And the unprofitable servant cast ye out into the exterior darkness. <sup>There</sup> shall be weeping and gnashing of teeth.

This portion of the parable has reference to the lazy members of God's Church. None are so insolent and none so self-sufficient. We find all sorts of servants getting quarter in the Gospel. The unjust steward ; the prodigal ; the unmerciful servant ; all except

the lazy one. He is bound hand and foot and cast into exterior darkness.

There is a grand lesson conveyed here. Some are afraid to enter the ministry or to use their talents when in it, through a sense of bashfulness or an idea that there is no call for them.

Even some think perfection consists in doing as little as possible and that little well. Our Lord points out that it is better to dare a good deal even though one may fail occasionally.

<sup>1</sup>*One talent.*—It was wisdom in the master not to give him more as they would all be left barren. *I knew that thou wert.* He is insolent and defends himself in a very selfish manner.

<sup>2</sup>*That which is thine.*—Here is your talent and what more do you want? He is self-justified at all events.

<sup>3</sup>*Thou evil and slothful servant.*—The Lord admits his imputations for argument's sake; but then he tells him that he knew that and should be prepared.

<sup>4</sup>*Bankers.*—Some defend usury from this; but a parable is not a foundation so much as an illustration of a point of moral law.

<sup>5</sup>*Take away from him.*—This is given to the man that had ten. The faithful servants get the rewards which the idlers ought to earn.

<sup>6</sup>*There shall be weeping.*—The usual punishment.

There is no excuse for the sinner. He cannot.

1st. Younger than you can.

2nd. Older than you can.

3rd. Weaker than you can.

4th. Stronger than you can.

5th. Richer than you can.

6th. Poorer than you can.

Serve God and serve him well. Look around you. Use your talents or . . .

Lazy Christians' excuses.

1st. Health must be taken care of.

2nd. You must give some rest to nature.

3rd. I need not be holier than others.

4th. In what solid virtue consists.

31. "Cum autem venerit Filius Hominis in maiestate suâ, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suæ :

32. "Et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hædis :

33. "Et statuet oves quidem à dextris suis, hædos autem à sinistris.

34. "Tunc dicet rex his qui à dextris ejus erunt:—Venite, benedicti Patris mei; possidete paratum vobis regnum à constitutione mundi.

35. "Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me;

36. "Nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me.

37. "Tunc respondebunt ei justi, dicentes: Domine, quandò te vidimus esurientem, et pavimus te? sitientem, et dedimus tibi potum?

38. "Quandò autem te vidimus hospitem, et collegimus te? aut nudum, et cooperuimus te?

31. And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit <sup>1</sup>upon the seat of his majesty.

32. And <sup>2</sup>all nations shall be gathered together before him; and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33. And he shall set the <sup>3</sup>sheep on his right hand; but the goats on the left.

34. Then shall the king say to them that shall be on his right hand: 'Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

35. For <sup>4</sup>I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in;

36. Naked and you clothed me; sick, and you visited me: I was in prison, and you came to me.

37. Then shall <sup>5</sup>the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink?

38. And when did we see thee a stranger, and took thee in; or naked, and clothed thee?

39. "Aut quandò te vidimus infirmum aut in carcere, et venimus ad te ?

40. "Et respondens rex, dicet illis: Amen dico vobis, quamdiù fecistis uni ex his fratribus meis minimis, mihi fecistis.

39. Or when did we see thee sick or in prison, and came to thee ?

40. And the king, answering shall say to them: Amen I say to you, as long as you did it to one of these 'my least brethren you did *it* to me.

Seated on a declivity of Mount Olivet surrounded by His disciples and looking down into the valley of Josaphat, Our Lord, putting aside figures and parables, gives them a picture of the Judgment Day. One could imagine the bodies of those dead for thousands of years, now taken possession of by their souls, again alive endued with new powers and hastening through the air marshalled by angels to take their place on the right hand or the left hand of the Judge. The Judge himself sitting with His twelve, who have to witness and hear of His humiliations, reminds them that His coming then will not be like His first coming. He shall come in His majesty and shall have all the angels for His Court.

<sup>1</sup>*Upon the throne.*—What this throne shall be has given rise to various speculations. It will be worthy of the dread occasion anyhow.

<sup>2</sup>*All nations.*—Every human being who ever lived will appear. Baptised and unbaptised, just and unjust.

<sup>3</sup>*Sheep . . . goats.*—So designated because the sheep are innocent and harmless and the goats lascivious, disagreeable and quarrelsome. *Right*, the side of honour.

<sup>4</sup>*Come ye blessed.*—Blessed now indeed, although your lot upon earth may have been one of misery.

<sup>5</sup>*I was hungry.*—Our Lord gives the works of mercy and not the Commandments; because the former are the evidences which show the fulfilment of the others.

<sup>6</sup>*The just.*—Surprised at themselves the beatified shall, as it were, refuse to acknowledge their own goodness which they see so amply rewarded.

<sup>7</sup>*My least brethren.*—The poor, the ragged, squalid, mean, miserable poor are His representatives to the rich and powerful. Happy are those who see Him in them.

The judgment will not be over in an instant. The judgment sat and the books were opened.

1st. All actions shall be revealed.

2nd. The shame of hypocrites and sinners.

3rd. The vision before sentence.

The sentence of the blessed. To wretched poor unnoticed in life.

1st. Come ye blessed of my Father.

2nd. Possess the kingdom.

3rd. Prepared for you from eternity.

41. "Tunc dicet et his qui à sinistris erunt:—Discedite à me, maledicti, in ignem æternum qui paratus est diabolo et angelis ejus.

42. "Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum;

43. "Hospes eram, et non collegistis me; nudus et non cooperuistis me; infirmus et in carcere, et non visitastis me.

44. "Tunc respondebunt ei et ipsi, dicentes: Domine, quando te vidimus esurientem aut sitientem, aut hospitem aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi?

45. "Tunc respondebit illis dicens: Amen dico vobis, quamdù non fecistis uni de minoribus his, nec mihi fecistis.

46. "Et ibunt hi in supplicium æternum, justi autem in vitam æternam.

41. Then shall he say to them also that shall be on his left hand: 'Depart from me, ye cursed, into <sup>2</sup>everlasting fire, which was prepared <sup>2</sup>for the devil and his angels.

42. For 'I was hungry, and you gave me not to eat. I was thirsty, and you gave me not to drink.

43. I was a stranger, and ye took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me.

44. Then shall they also answer him, saying: 'Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45. Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least ones, neither did you do it to me.

46. 'And these shall go into everlasting punishment; but the just into life everlasting.

The cause of the damnation of the reprobate is full of significance. It has been remarked by very many sacred writers, and by commentators upon this passage of Scripture, that those who were kind to the poor, and did works of mercy, were generally converted by God towards the end. Those who were hard-hearted to the poor, died as they had lived; and the Judgment of God is pronounced upon this rather than their gross violation of the ten Commandments.

The seeing of Our Lord in His poor, and the great benevolence springing therefrom, is really the cement which knits human society together in concord. What a sight it will be to see the rich, the great, the gormandisers, the keepers of sinning and sin-inspiring institutions, hurled headlong into an abyss of woe, where no ray of comfort can ever penetrate.

<sup>1</sup>*Depart from me.*—This is the pain of LOSS which, in the opinion of all theologians, is far more difficult to bear than the other.

<sup>2</sup>*Everlasting fire.*—This is the pain of SENSE which is more painful than earthly fire is to an earthly body. Whether it be material fire or not, and what kind it is, are questions not well known. May God grant we may never know them better than we do.

<sup>3</sup>*For the devil and his angels.*—Hell was not prepared for us; we become entitled to it by following the devil.

<sup>4</sup>*I was hungry.*—The very same thing which was proposed.

<sup>5</sup>*Lord, when did we see thee hungry?*—Oh! their gentility comes out even then. If they saw a Lord hungry, they would feed him—but a poor beggarman! They would reject Our Lord had they seen Him in the flesh. He had no carriage.

<sup>6</sup>*And these.*—It seems the damned will be flung down headlong before the just ascend to their glory.

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*On Hell.*

The pain of loss.

1st. How great the loss.

2nd. For how little lost.

3rd. Lost for ever.

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*On Hell.*

Pain of sense.

1st. Every sense its pain.

2nd. Horrid herd to live with.

3rd. For ever and ever.

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## CHAPTER XXVI.

## HISTORY OF THE PASSION OF OUR LORD.

*The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord; his treatment in the house of Caiphas.*

1. Et factum est, cùm consummasset JESUS sermones hos omnes, dixit discipulis suis :

2. " Scitis quia post biduum Pascha fiet, et Filius Hominis tradetur ut crucifigatur."

3. Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas;

4. Et consilium fecerunt ut JESUS dolo tenerent et occiderent.

5. Dicebant autem: " Non in die festo ;" ne fortè tumultus fieret in populo.

1. And it came to pass when Jesus had ended <sup>1</sup>all these words, he said to his disciples :

2. You know that <sup>2</sup>after two days shall be the pasch ; and the Son of man shall be delivered up to be crucified.

3. <sup>3</sup>Then were gathered together the chief priests, and the ancients of the people into the palace of the high priest, who was called Caiphas.

4. And they consulted together, that <sup>4</sup>by subtilty they might apprehend Jesus, and put him to death.

5. But they said: <sup>5</sup>Not on the festival day, lest there should be a tumult among the people.

When Our Lord had concluded his office of Teacher, as S. Thomas observes, he began that of Redeemer. His last parable was uttered on the Tuesday evening from the declivity of Mount Olivet. On Wednesday morning a full assembly of the Sanhedrim, consisting of the High Priest, Head Priests, Scribes, Seniors and officials, was convoked in the house of Caiphas. This Caiphas bought the High Priestship, was a Sadducee and had Annas to direct him in spiritual matters. They came to a unanimous conclusion that Jesus must be put to death. Now a difficulty arose. They could do it easily, only they feared the multitude, and here was the Pasch now, when crowds from Galilee who

adored Jesus, would be there. A solution came very soon. Judas entered and offered to arrange the matter for them, on a consideration. They tried to find a stratagem and could not; now it is offered and they jump at it. Thirty pieces of silver are offered and accepted as the price of the treachery. This is called *Spy Wednesday*, and many fast on Wednesdays for reparation.

<sup>1</sup>*All these words.*—The parables which S. Matthew has recorded. He spoke to the disciples who were about Him.

<sup>2</sup>*After two days.*—Commentators are divided as to when He uttered these words—whether on the Tuesday or on the Wednesday. In Hebrew phraseology it might be either.

<sup>3</sup>*Then.*—This is supposed to be Wednesday morning. The Council was a full meeting of the Sanhedrim.

<sup>4</sup>*By subtilty.*—They did not like to lay hands upon Him publicly. They had lost the power of life and death in a great many cases, and they tried to carry out the Law of Moses with regard to stoning and so forth, on the sly. This they could not very well do with Jesus, who was so well known. Die He must, they said, but how was it to be done? Just then Judas entered.

<sup>5</sup>*Not on the Festival day.*—The Passover was to be in two days, and they could not well manage it before that. They did not wish or intend it to happen then for fear of the people. It did happen then, and the very people they feared, shouted "Crucify Him."

Jesus foretells His death.

- 1st. To show He knows it.
- 2nd. To prepare His disciples.
- 3rd. To show He wills it.

The Jewish priests prepare for the festival :

- 1st. By plotting the death of Jesus.
- 2nd. By bribing His disciple.
- 3rd. By arranging the manner of it.

The dying voice of the Jewish Church :

- 1st. Crucify an innocent man.
- 2nd. By every kind of injustice.
- 3rd. By false witnesses and threatening the judge with Cæsar's displeasure.

Wicked men fear :

- 1st. Those who expose their faults.
- 2nd. The discovery of those faults otherwise.
- 3rd. To lose the esteem of the public.

6. Cùm autem JESUS esset in Bethaniâ in domo Simonis leprosi,

7. Accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis.

8. Videntes autem discipuli, indignati sunt, dicentes: "Ut quid perditio hæc?"

9. "Potuit enim istud venundari multò, et dari pauperibus."

10. Sciens autem JESUS, ait illis: "Quid molesti estis huic mulieri? opus enim bonum operata est in me:

11. "Nàm semper pauperes habetes vobiscum, me autem non semper habetis.

12. "Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit.

13. "Amen dico vobis, ubicumquè prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit, in memoriam ejus."

6. And <sup>1</sup>when Jesus was in Bethania, in the house of Simon the leper,

7. There came to him <sup>2</sup>a woman having an alabaster box of precious ointment, and poured it on his head as he was at table.

8. And <sup>3</sup>the disciples, seeing it, had indignation, saying: To what purpose is this waste?

9. For this might have been <sup>4</sup>sold for much, and given to the poor.

10. And Jesus, <sup>5</sup>knowing *it*, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11. For <sup>6</sup>the poor you have always with you; but me you have not always.

12. For she, in pouring this ointment upon my body, hath done it for <sup>7</sup>my burial.

13. Amen I say to you, <sup>8</sup>wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

When our Lord came towards Jerusalem six days before the Pasch, as S. John tells us (xii. 1-8), He supped in the house of Simon the leper. Lazarus (whom He had raised from the dead) was with Him and His disciples at table, and Martha and Mary, his sisters, served them. At a certain interval, Mary took the most precious box of ointment she had, wiped our Lord's feet and anointed them, then broke the box and poured the whole of it upon His head, filling the room with the perfume.

This act was the genuine offering of a loving heart. Our Lord

received no kindnesses since He left His mother's house in Nazareth. A poor penitent, whom He had converted two years before, gives Him her all now. Judas grumbles: Why so much waste? Could it not be sold and given to the poor? Judas, and people like him, never grumbled over or grudged all the boxes of ointment she put on herself in the days of her sinfulness. The world at present is very like Judas. They do not grudge the rich and sinful their luxuries, but they grudge them to Jesus Christ and His Church.

<sup>1</sup>*When Jesus was.*—This was four days before what we read in the beginning of the chapter. S. Matthew wishes to bring out what sent Judas off to betray.

<sup>2</sup>*A woman.*—S. John tells us who she was.

<sup>3</sup>*The disciples.*—S. John says it was only Judas. Some of the others might, through a motive of charity, partly agree with him. This plural form is common, when they do not want to give the singular, with sacred writers.

<sup>4</sup>*Sold for much.*—It was worth about £10 sterling.

<sup>5</sup>*Knowing it.*—This observation was merely whispered. If only thought, it was the same to our Lord.

<sup>6</sup>*The poor.*—These you have always. An act of love towards Him was very rare, and would be rarer until His crucifixion.

<sup>7</sup>*My burial.*—Some think He told Magdalen privately what was coming. Some say she did it by an inspiration of the Holy Ghost. At all events our Lord accepted the act, and not only praised her, but prophesied her fame in the Church for ever.

<sup>8</sup>*Wheresoever this Gospel.*—No character in the Gospel outside the central figures has had more devotion paid her than poor Magdalen.

We should be generous to God.

1st. Give Him the best we have.

2nd. Let everything in His Church be of the best. Priests, ministers, ornaments, singing, painting—everything.

3rd. He gives us the best for us.

A grudging spirit towards God leads:

1st. To stinginess in sacred things.

2nd. To lavish expense in worldly things.

3rd. To hardness of heart, loss of grace, betrayal of Christ, and suicide.

14. Tunc abiit unus de Duodecim, qui dicebatur Judas Iscariothes, ad principes sacerdotum.

15. Et ait illis: "Quid vultis mihi dare, et ego vobis eum tradam?" At illi constituerunt ei triginta argenteos.

16. Et exindè quærebat opportunitatem ut eum traderet.

14. Then went <sup>1</sup>one of the twelve, who was called <sup>2</sup>Judas Iscariot, to <sup>3</sup>the chief priests:

15. And he said to them: What will you give me, and I will deliver him unto you? But they appointed him <sup>4</sup>thirty pieces of silver.

16. And from thenceforth he <sup>5</sup>sought opportunity to betray him.

Most commentators, following S. Jerome, consider that avarice was Judas's motive in betraying Our Lord, and that the sordid creature wished to recoup himself with blood-money for the loss of the box of ointment.

It might be suggested that this was not the whole of Judas's crime. He evidently grudged Our Lord the honours he received; and, as his heart was wrong and Jesus may have told him of it in private, he conceived a sort of diabolical hatred against Him. The devil entered into him we are told. This blinded him. Now, an avaricious man would never say "How much will you give me?" and then leave it to themselves. He would strike a hard bargain seeing the power he had. The first thing he did, when he found out the nature of his guilt, was to throw the pieces of silver down to the priests. If he were a real miser the pieces would be found in his pocket after he hung himself.

This seems a means of accounting for his boldness in leading the mob and his kissing Our Lord as a signal. These were not the deeds of an avaricious man but of one who had conceived a spite and gratified it. We submit our judgment to others, but this seems a fair opinion.

<sup>1</sup>*One of the twelve.*—Not one of the seventy-two, but one of the very household, so to speak, of Our Lord Himself. One of His most intimate friends.

<sup>2</sup>*Judas Iscariot.*—To distinguish him from Jude the brother of Simon.

<sup>3</sup>*The chief Priests* sent out a proclamation, whether by word or placard: "Gave a command that if anyone knew where Our Lord was, he should tell" (John xi. 56) Judas heard of this and pretended to do a holy thing. He asks some sort of a reward.

*‘Thirty pieces of silver.’*—The general opinion is that the sum was equivalent to £3. 15s. of our money. This was the price of a slave, and a large sum for those times. It bought the potter’s field.

*‘Sought an opportunity.’*—They bargained to have Him taken at night in order to avoid the crowds. Judas goes on among the rest as if nothing had happened.

Grudging God the service we promise, leads :

1st. To coldness and indifference.

2nd. To malice and cynicism.

3rd. To betrayal and destruction of soul.

One of the twelve.

1st. Jesus called him.

2nd. He taught him.

3rd. Gave him great powers.

The chief priests are represented by Fra Angelico as :

1st. Horrified at Judas.

2nd. Glad of the chance.

3rd. Disgusted at his meanness.

There was some avarice.

1st. He must get some money.

2nd. He would not do a service without being paid for it.

3rd. He takes a paltry sum.

17. *Primâ autem die Azymorum, accesserunt discipuli ad JESUM, dicentes : “Ubi vis paremus tibi comedere pascha ?”*

18. *At JESUS dixit : “Ite in civitatem ad quemdam, et dicite ei : Magister dicit : Tempus meum propè est : apud te facio pascha cum discipulis meis.”*

19. *Et fecerunt discipuli sicut constituit illis JESUS, et paraverunt pascha.*

17. And 'on the first day of the azymes the disciples came to Jesus, saying : 'Where wilt thou that we prepare for thee to eat the pasch ?

18. But Jesus said : Go ye into the city to a certain man, and say to him : 'The master saith : My time is near at hand : I will keep the pasch at 'thy house with my disciples.

19. And 'the disciples did as Jesus had appointed them : and they 'prepared the pasch.

There is a difference of opinion between the Eastern and Western Churches as to which day of the week Our Lord insti-

tuted the Blessed Sacrament. S. John says, "Before the festival day of the Pasch," and all the others agree with S. Matthew. The general opinion is that the three synoptic Evangelists use the Jewish computation of time, in which the coming day begins at sunset to-day. S. John, who wrote long after the destruction of Jerusalem, used the natural computation. There are sundry other modes of reconciling the apparent discrepancy, and our commentators give them at full length.

Jesus fulfilled all the legal ceremonies unto the very last. His own Gospel, and the full abrogation of the Ceremonial Law, were not formally published until the day of Pentecost. It must be observed, however, that several Christian rites and institutions crept in, many of which, we are candidly told, the Apostles had forgotten until after the Resurrection and later.

<sup>1</sup>*On the first day.*—From the evening or sunset of that Thursday, March 24th, no leavened bread could remain in any house in Jerusalem for seven days. Hence the Latin church consecrates in azymes, or unleavened bread. The Greek church, on account of its opinion, consecrates in leavened bread.

<sup>2</sup>*Where ?*—This is all they wanted to know, the rest was usual.

<sup>3</sup>*The master.*—This was the name whereby Our Lord was known.

<sup>4</sup>*Thy house.*—This man is supposed to have been John Mark. This house was at their disposal. Here they met after the Crucifixion, and here the Holy Ghost descended.

<sup>5</sup>*The disciples.*—Peter and John, according to S. Luke.

<sup>6</sup>*Prepared the pasch.*—Some say they could kill and prepare the lamb. Others say they had to take it to the priests to have the altar sprinkled with its blood, and then cook it, and procure the wild lettuce.

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Our Lord was careful in fulfilling the Old Law :

1st. Because it was enacted by God.

2nd. Proclaimed by Moses.

3rd. Not yet abrogated or set aside.

The Passover or Pasch represents Our Lord.

1st. The Lamb of God slain for us.

2nd. The heavenly food given us thereat for our journey to heaven.

3rd. Across the Red Sea of this vale of troubles. With enemies in pursuit.

20. Vespere autem facto, discumbebat cum duodecim discipulis suis.

21. Et edentibus illis dixit: "Amen dico vobis quia unus vestrum me traditurus est."

22. Et, contristati valdè, cœperunt singuli dicere: "Numquid ego sum, Domine?"

23. At ipse, respondens, ait: "Qui intingit mecum manum in paropside, hic me tradet."

24. "Filius quidem Hominis vadit, sicut scriptum est de illo: vœ autem homini illi per quem Filius Hominis tradetur! Bonum erat ei si natus non fuisset homo ille."

25. Respondens autem Judas, qui tradidit eum, dixit: "Numquid ego sum, Rabbi?" Ait illi: "Tu dixisti."

20. Now <sup>1</sup>when it was evening, he sat down with his twelve disciples.

21. And <sup>2</sup>whilst they were eating, he said: Amen I say to you, that one of you is about to betray me.

22. And they, being very much troubled, began every one to say: Is it I, Lord?

23. But he, answering, said: <sup>3</sup>He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man indeed goeth, as it is written of him: but <sup>4</sup>wo to that man by whom the Son of man shall be betrayed. It were better for that man if he had not been born.

25. And Judas that betrayed him, answering, said: <sup>5</sup>Is it I, Rabbi? he saith to him: Thou hast said it.

Commentators are not agreed as to whether Our Lord spoke concerning the traitor before or after the institution of the Blessed Sacrament. Some say that He gave a general indication before, and the special one after. S. Matthew, of course, follows the ideas, rather than course of events, and therefore is supposed to have transposed the matter. At all events the chief thing to be considered is the delicacy of Our Lord; the horror of the eleven; and the coolness of Judas.

When Our Lord announced that *one of them* would betray Him, they all became alarmed. They knew that what He said must come true, and each one feared for himself. Our Lord gave a general sign, and did not point out the traitor until that cool and callous wretch asked specially "*Is it I?*" "*Thou hast said it,*" is the same as yes. Our Lord pointed out the consequence of his act, to try and convert him. Useless.



<sup>1</sup>*When it was evening.*—The Lamb had to be prepared between three o'clock and six. At this latter hour it was consumed. The old ceremony was to eat it standing. Some said that was changed. But Our Lord may have eaten it standing, and then have sat down to the ordinary meal.

<sup>2</sup>*Whilst they were eating.*—During the ordinary repast, in which several formal glasses of wine were drank, our Lord is supposed to have uttered verse 29, "I will not drink," after the last formal one. This is the first time Our Lord specified the rank of the traitor.

<sup>3</sup>*He that dippeth.*—There was a dish in which people dipped the lettuce and other morsels of food in order to season them for the palate. Many dipped into the same dish. This would show them that Judas was near Him, but he was not pointed out except to John and Peter.

<sup>4</sup>*Wo to that man.*—This was a prediction sadly verified, and it did not deter Judas.

<sup>5</sup>*Is it I, Rabbi?*—The rest said *Lord* to Him, and Judas says merely *Rabbi*. He is pointed out at last, and no one seems to be surprised or indignant.

Before revealing a public sinner:

- 1st. Suggestion to reach him.
- 2nd. Point out the gravity of the offence.
- 3rd. Let the last be to name him.

- 1st. The innocent men fear.
- 2nd. All are horrified.
- 3rd. Judas is the boldest.

Nothing can convert him :

- 1st. The sadness of Our Lord.
- 2nd. The horror of his companions.
- 3rd. The fate predicted him.

- 1st. Our Lord concealed his name.
- 2nd. Gave him communion.
- 3rd. Ordained him priest.

If we know people from confession, we must treat them as if we did not.

26. Cœnantibus autem eis, accepit JESUS panem, et benedixit, ac fregit deditque discipulis suis, et ait: "Accipite et comedite: Hoc est corpus meum."

26. And <sup>1</sup>whilst they were at supper, Jesus took <sup>2</sup>bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: <sup>3</sup>This is my body.

27. Et accipiens calicem, gratias egit, et dedit illis, dicens: "Bibite ex hoc omnes:

28. "Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.

29. "Dico autem vobis, non bibam amodò de hoc genimine vitis usquè in diem illum cùm illud bibam vobiscum novum in regno Patris mei."

30. Et, hymno dicto, exierunt in montem Oliveti.

27. And taking the chalice, he gave thanks; and gave to them, saying: 'Drink ye all of this.

28. For <sup>1</sup>this is my blood of the new testament, which shall be shed for many for the remission of sins.

29. And I say to you: <sup>1</sup>I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it <sup>2</sup>new with you in the kingdom of my Father.

30. And when they had <sup>3</sup>sung a hymn, they went out to mount Olivet.

Immediately after the ordinary supper, and before the things were removed from the table, Our Lord fulfils the promise he made them a year ago (John vi.) of giving them Himself as meat and drink. The institution of the Blessed Sacrament was the last solemn act of His life. The rest was suffering and justly called passion. He was about to leave them and He bequeaths them something which they expected, Himself. He could not give more.

By the Consecration He is mystically sacrificed before the Crucifixion as He is daily upon our altars now. His words effected what they said. The substance of the bread was changed into that of His body, and of the wine into His blood just as he said so. It is added in other Evangelists—my body—*which shall be delivered for you*. What body is that? His real body of course. And here *my blood . . . which shall be shed for you*. Which blood was shed for us? His real blood to be sure. This has always been the faith of the Catholic Church. The Reformers deny it. They deny everything good.

<sup>1</sup>*Whilst they were at supper*.—The opinion received is that the consecration of both bread and wine took place immediately after supper before they had left the table.

<sup>2</sup>*Bread*.—This was wheaten bread and unleavened.

<sup>3</sup>*This is My Body.*—It was bread when He took it and His body as soon as the words were spoken. His words effect what they mean.

<sup>4</sup>*Drink ye all of this.*—*Ye all* means that as he could not divide the wine like the bread he wished each one to taste and none to finish until it reached the last.

<sup>5</sup>*This is My Blood . . . which shall be shed.*—This is so clear that one wonders how anybody could deny the Real Presence.

<sup>6</sup>*I will not drink.*—This is supposed to have been said before the consecration. If said after it could not affect the truth; things that have been are called by their old name. It shows us that *wine of the grape* is the proper matter for the Sacrament.

<sup>7</sup>*New.*—This portends the joy of Heaven.

<sup>8</sup>*Sung a hymn.*—In thanksgiving to God.

The Real Presence proved :

1st. From the words of consecration.

2nd. From the occasion. Who ever heard of a figurative legacy ?

3rd. The universal belief.

How can it be ?

1st. God can suspend His laws.

2nd. Instances can be given. Birth, Resurrection, Appearing.

3rd. He said it ; *ergo*, he did it here.

We are not obliged to know *how*. But :

1st. Like a body suspended in mid air—so are the elements, or accidents.

2nd. Like the action of electricity so is the word of God.

3rd. God is present everywhere, yet not divided. Substance is a very subtle thing, and the greatest philosopher knows nothing about it except its properties.

31. Tunc dicit illis JESUS :  
"Omnes vos scandalum patiemini in me, in istâ nocte. Scriptum est enim : *Percutiam pastorem, et dispergentur oves gregis.*

31. Then Jesus saith to them :  
All you shall be 'scandalized in me this night. For it is written :  
<sup>2</sup>I will strike the shepherd, and the sheep of the flock shall be dispersed.

32. "Postquàm autem resurrexero, præcedam vos in Galilæam."

33. Respondens autem Petrus, ait illi: "Etsi omnes scandalizati fuerint in te, ego nunquàm scandalizabor."

34. Ait illi Jesus: "Amen dico tibi quia in hâc nocte, antequàm gallus cantet, ter me negabis."

35. Ait illi Petrus: "Etiamsi oportuerit me mori tecum, non te negabo." Similiter et omnes discipuli dixerunt.

32. But after I shall be risen again, I will go before you <sup>2</sup>into Galilee.

33. And Peter, answering, said to him: Though all men shall be scandalized in thee, <sup>3</sup>I will never be scandalized.

34. Jesus said to him: Amen I say to thee, that in this night, <sup>4</sup>before the cock crow, thou wilt deny me thrice.

35. Peter saith to him: Though I should die with thee, I will not deny thee. And <sup>5</sup>in like manner said all the disciples.

A great calamity is impending over the Apostles, of which they seem to be perfectly unconscious, as they accompany our Lord from the *Cenaculum* to Mount Olivet. He knows it and foretells it to them; but they will not believe it possible. Not that they doubt His word; but that they depend too much upon their natural attachment to Him, and cannot imagine that it would fail.

The scandal came to this: They all lost faith in Him, except the Blessed Virgin and Peter, who believed but failed to confess. This is the general opinion of Catholic writers on this subject. What non-Catholic writers think and print is not even worth the trouble of refuting.

Our Lord's mildness, when telling them the hardest blow He is ever to receive from them, is very much admired. His encouraging words about Galilee after the Resurrection shows that He will not throw them away.

<sup>1</sup>*Scandalized*.—My humiliation and captivity will shock you all. This did not necessitate the fall; but it showed that Jesus knew future contingent things and therefore was God.

<sup>2</sup>*I will strike*.—Our Lord adapts the words of Zachary, xiii. 7, to himself.

<sup>3</sup>*Into Galilee*.—He saw them in Jerusalem first; but in Galilee there was something like going home again.

<sup>4</sup>*I will never be*.—Just like Peter. He rushes in at once, full of love and fervour, and, as usual, gets thoroughly confounded.

<sup>5</sup>*Before the cock crow.*—Mark says *twice*. The morning crow was called *the* crow, and not the midnight one. It was between the two that Peter denied him.

<sup>6</sup>*In like manner said.*—They all joined Peter, and he fell deeper than they.

Jesus foretelling this shows :

1st. His liberty in going to death.

2nd. His innocence—through-out.

3rd. His love of His companions and mankind.

How calmly He rebukes.

1st. He points out their fall.

2nd. He makes no comment even on Peter.

3rd. He encourages them to hope.

Peter sinned :

1st. In not believing our Lord.

2nd. Putting himself forward as an exception.

3rd. In depending so much upon himself.

Luke and John give Our Lord's prophecy, but do not record its fulfilment. They leave us to believe that.

John does the same (chap. vi.) with regard to the Eucharist.

36. Tunc venit JESUS cum illis in villam quæ dicitur Gethsemani, et dixit discipulis suis : "Sedete hic, donec vadam illuc et orem."

37. Et, assumpto Petro et duobus filiis Zebedæi, cœpit contristari et mœstus esse.

38. Tunc ait illis : "Tristis est anima mea usque ad mortem : sustinete hic et vigilate mecum."

39. Et, progressus pusillum, procidit in faciem suam, orans et dicens : "Pater mî, si possibile est, transeat à me calix iste ! Verumtamen, non sicut ego volo sed sicut tu."

36. Then Jesus came with them to a country place which is called <sup>1</sup>Gethsemani : and he said to his disciples : <sup>2</sup>Sit you here, till I go yonder, and pray.

37. And taking with him <sup>3</sup>Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad.

38. Then he saith to them : <sup>4</sup>My soul is sorrowful even unto death : stay you here, and watch with me.

39. And going a little further, he fell <sup>5</sup>upon his face, praying, and saying : O my Father, if it is possible, let this chalice pass from me. Nevertheless, <sup>6</sup>not as I will, but as thou *wilt*.

Our sins and misfortunes began in a garden, and in a garden began the great work of our Redemption. It was significant that Our Lord, in the beginning of His Passion, took with Him the three who saw His Transfiguration. His grand prayer has been often commented on. Some say it was the prospect of His physical sufferings; some, the iniquity of the Jews; some, the passing through the gates of death, which constituted *this chalice*. Several think, and we agree with them, that what constituted *this chalice* was His knowledge that so many would be lost eternally, notwithstanding His death. As man, He would save *all*, as He died for *all*, even the wicked. It pained His noble and tender heart to see a single human being lost. He would plead, aye, and die again, even for the damned, if it might be. This is His human love, and quite worthy of Him; He knows it must not be, bows His head, after a long struggle to the will of God—His own will, as God—and says, not my will (His human), but Thine (His divine) be done. This seems the clearest and most intelligible explanation of His prayer. S. Catherine of Sienna has put it forth as the only one; still there are several others. His prayer in the garden was by way of preparation for the sufferings He was about to undergo.

<sup>1</sup>*Gethsemani*.—This means a winepress. It was prophesied that He should tread the winepress alone.

<sup>2</sup>*Sit you here*.—He makes the eight stay at a good distance from Him.

<sup>3</sup>*Peter and the two sons of Zebedee*.—These were His nearest and most trusted children. They saw His Transfiguration, and knew His secrets more than the others.

<sup>4</sup>*My soul is sorrowful*.—His new sorrow was terrible. He always seemed sad, but now there came a sorrow upon Him which made Him exclaim.

<sup>5</sup>*Upon his face*.—Another Evangelist says upon His knees. He fell upon His knees, and bowed His head down to the ground.

<sup>6</sup>*Not as I will, but as thou wilt*.—This shows that Our Lord had two wills, the human and the divine. As *man* he would save all, as *God* he must condemn many.

Prayer should :

- 1st. Begin all our actions.
- 2nd. It should be earnest.
- 3rd. Kept up for a long time.

—

Our Lord prays :

- 1st. In solitude.
- 2nd. In a reverential posture.
- 3rd. To His father in heaven.

Our Lord prays :

- 1st. For the salvation of all.
- 2nd. Going to die for the same.
- 3rd. Sweats blood by His fervour.

—

Our Lord prays :

- 1st. From the most disinterested motive.
- 2nd. Through the greatest charity.
- 3rd. Submissive to the Divine will.

40. Et venit ad discipulos suos, et invenit eos dormientes, et dicit Petro : " Sic non potuistis unâ horâ vigilare mecum ?

41. " Vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma."

42. Iterùm secundò abiit, et oravit dicens : " Pater mî, si non potest hic calix transire nisi bibam illum, fiat voluntas tua."

43. Et venit iterùm, et invenit eos dormientes : erant enim oculi eorum gravati.

44. Et relictis illis, iterùm abiit et oravit tertio, eundem sermonem dicens.

40. And he cometh to his disciples, and <sup>1</sup>findeth them asleep : and he saith to Peter : <sup>2</sup>What ! could you not watch one hour with me.

41. Watch ye, and pray, <sup>3</sup>that ye enter not into temptation. <sup>4</sup>The spirit, indeed, is willing, but the flesh weak.

42. Again he went the second time, and prayed, saying : O my Father, if this chalice cannot pass away <sup>5</sup>except I drink it, thy will be done.

43. And <sup>6</sup>he cometh again, and findeth them asleep : for their eyes were heavy.

44. And leaving them, he went away again : and he prayed the third time, saying <sup>7</sup>the same words.

Gethsemani gives a wonderful lesson. Here is Our Lord in agony, praying, suffering and sweating His precious blood in pleading with His Father for the salvation of souls. His own disciples, His chosen three are . . . . . asleep. This is the

world still. The Lord struggles and we are apathetic and asleep. Judas and his crowd of hirelings were not asleep. They were on foot, with their torches, and ropes, and staves, and enmities.

Catholics are asleep in many countries, and allow the wicked, who are ever active, to make their laws to tie up the ministers of God, and to trample on Christianity.

Where was the love they were so profusely proclaiming towards Our Lord? The Apostles behaved most meanly and wretchedly on this occasion. S. Luke says they slept for grief, Luke xxii. 45. He is very charitable, and was a physician. They were to be condemned by every standard of friendship, and yet Our Lord excuses them. "The spirit indeed is willing, but the flesh is weak."

<sup>1</sup>*Findeth them asleep.*—They were after supper, and sleep in the open air is quite pleasant in semi-tropical climates. In fact most people do so sleep in the hot season when the weather permits.

<sup>2</sup>*What!*—He addresses himself to Peter. Peter was the most energetic in his professions of attachment, and this is the beginning of his prevarication.

<sup>3</sup>*That ye enter not.*—If they will not watch with Him, if their love of him has grown so cold already, let them watch for their own sakes. Self-interest might prevail with them; and He knew what was coming.

<sup>4</sup>*The spirit indeed.*—Our Divine Lord could excuse everything. He excused even His executioners. Delightful love of His generous heart.

<sup>5</sup>*Except I drink it.*—This was the condition of our redemption, and He accepted it. Yet he would have us all saved.

<sup>6</sup>*He cometh again.*—Although Our Lord was so much engaged with His prayer, He did not forget the salvation and heavenly interests of His children.

<sup>7</sup>*The same words.*—When we learn a good prayer it is well to repeat it. Hence the Rosary and Litanies.

#### Sleep of the Apostles.

1st. Figure of Christian coldness.

2nd. Want of watching in time of danger.

3rd. Lets us fall when it comes.

#### Our Lord in the garden:

1st. Prayed most fervently.

2nd. Was careful of His Apostles.

3rd. Encouraged, excused, exalted and gave them good example.



45. Tunc venit ad discipulos suos, et dicit illis: "Dormite jam et requiescite. Ecce appropinquavit hora, et Filius Hominis tradetur in manus peccatorum.

46. "Surgite, eamus: ecce appropinquavit qui me tradet."

47. Adhuc eo loquente, ecce Judas, unus de Duodecim, venit, et cum eo turba multa cum gladiis et fustibus, missi à principibus sacerdotum et senioribus populi.

48. Qui autem tradidit eum dedit illis signum dicens: "Quemcumque osculatus fuero, ipse est: tenete eum."

49. Et confestim accedens ad JESUM, dixit: "Ave, Rabbi." Et osculatus est eum.

50. Dixitque illi JESUS: "Amice, ad quid venisti?" Tunc accesserunt, et manus injecerunt in JESUM, et tenuerunt eum.

45. Then he cometh to his disciples, and saith to them: 'Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man shall be <sup>3</sup>betrayed into the hands of sinners.

46. <sup>2</sup>Rise, let us go: behold, he is at hand that will betray me.

47. As he yet spoke, behold, Judas, one of the twelve, came, and with him a <sup>4</sup>great multitude with swords and clubs, sent from the chief priests and ancients of the people.

48. And he that betrayed him, gave them a sign, saying: Whomsoever <sup>5</sup>I shall kiss, that is he: hold him fast.

49. And forthwith coming to Jesus, he said: 'Hail, Rabbi. And he kissed him.

50. And Jesus said to him: Friend, whereto art thou come? Then they came up, and <sup>7</sup>laid hands on Jesus, and held him.

When Our Lord's prayer was over and He knew that the enemies were near, He came to His disciples. Their eyes were open now and likely they tried to look more alive than they were. He said gently: "You may sleep now if you like, the time is come which I told you of and I go to meet my fate."

Judas comes up now at the head of a great crowd of people, amongst whom were tribunes, priests, scribes and soldiers. He gave them a signal by which our Lord could be known, it was a kiss. This is a sign of friendship throughout the wide world, and, could no other token be invented than one of kindness and welcome? Our Lord did not refuse the salutation, but the touch of His Divine lips did not convert his apostate son. Three

miracles are performed now, they fail to know Him, they are thrown back upon the ground, and Malchus' ear is cured, yet Judas is not converted. He earned his money, he had the satisfaction of seeing Our Lord a prisoner and then . . . . .

<sup>1</sup>*Sleep on now.*—This was neither ironical nor indulgent, but a sad expression of hopelessness for their escaping the shame just before them.

<sup>2</sup>*Betrayed.*—He need not be if he chose ; but His hour was now come.

<sup>3</sup>*Rise, let us go.*—He wished them to witness the infamy of their late brother and His own resignation.

<sup>4</sup>*Great multitude.*—They came armed in rather a promiscuous way. They had lanterns also, although it was full moon at the time, and made every sort of clownish preparation which the priests could arrange.

<sup>5</sup>*I shall kiss.*—This is considered the most poignant act of Judas's treachery.

<sup>6</sup>*Hail, Rabbi.*—In another Evangelist we have the words of Our Lord : "Judas, dost thou betray the Son of Man with a kiss ?" Every word is pregnant with meaning.

<sup>7</sup>*Laid hands on Jesus and held Him.*—This is the first act of His enemies. His friends did all the pain which went before.

Traitors are generally ashamed of themselves and hide. Judas *e contra* :

- 1st. Goes before the mob.
- 2nd. Lectures them.
- 3rd. Does his work most offensively.

Fallen priests.

- 1st. Lose all shame.
- 2nd. Go lower than other sinners.
- 3rd. *Quia corruptio optimi pessima.*

The multitude were :

- 1st. Improvised by the priests.
- 2nd. Instructed by Judas.
- 3rd. Led by an apostate.

Judas's sin was of malice and therefore nothing could convert him.

- 1st. Not Our Lord's kindness.
- 2nd. Nor His gentle reproof.
- 3rd. Nor the miracles performed.

51. Et ecce unus ex his qui erant cum JESU, extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus.

52. Tunc ait illi JESUS: "Converte gladium tuum in locum suum: omnes enim qui acceperint gladium gladio peribunt.

53. "An putas quia non possum rogare, Patrem meum, et exhibebit mihi modò plùs quàm duodecim legiones angelorum?

54. "Quomodò ergò implebuntur Scripturæ, quia sic oportet fieri?"

55. In illà horâ, dixit JESUS turbis: "Tanquàm ad latronem existis, cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam, docens in templo, et non me tenuistis.

51. And, behold, <sup>1</sup>one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, <sup>2</sup>cut off his ear.

52. Then Jesus saith to him: Put up again thy sword into its place. For all that take the sword <sup>3</sup>shall perish with the sword.

53. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve <sup>4</sup>legions of Angels?

54. How then shall the <sup>5</sup>scriptures be fulfilled, that so it must be done?

55. In that same hour Jesus said to the multitude: You are come out as <sup>6</sup>against a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me.

Before the soldiers laid hands upon Our Lord, Peter sallied forth to attack them. He seemingly intended cutting off a head, but the soldier declined, and his ear was taken off. Questions arise about this action of Peter's. Some say it was rash, some that it was foolish, some that Our Lord did not give him leave.

Rash it was and useless. How could Peter expect to fight a whole cohort. Our Lord told them to take swords with them. This was a protest against His capture, to show that it was illegal. Our Lord permitted it *usque huc*; and then showed them that He was not to be defended by the arm of the flesh, nor his religion spread by that means.

Some question whether it was a real sword Peter had or only a dagger. Fra Angelo makes Peter knock the servant down kneel

on his back and saw off the ear deliberately with a big knife. This picture gives Peter's character of over-doing a thing: but the general opinion was that he had a real military sword.

<sup>1</sup>*One of them.*—Three Evangelists omit the name because Peter was living when they wrote. S. John gives the name.

<sup>2</sup>*Cut off his ear.*—Some say it was not cut off altogether but hung a little. S. Matthew omits to mention that Our Lord cured him immediately.

<sup>3</sup>*Shall perish.*—This is considered more like a proverbial warning than a strict prophecy. Military nations have generally fallen in that way; and the Church never thrived much by using the sword.

<sup>4</sup>*Legions of Angels.*—Any number I wanted.

<sup>5</sup>*Scriptures.*—All the predictions about His Passion.

<sup>6</sup>*Against a robber.*—He remonstrates with them on the display of force against one unarmed man, and shows the world that they intend to number Him with the thieves and robbers, as happened in a very short time.

Peter's rashness has some good points. It shows:

- 1st. His courage.
- 2nd. His devotion to his master.
- 3rd. His earnestness.

Taking up the sword is lawful:

- 1st. In self-defence.
- 2nd. Under proper authority.
- 3rd. For the public weal.

Angels.

- 1st. We ought to ask their aid.
- 2nd. God will give it to us if it be expedient.
- 3rd. Their protection is great.

Humiliation of Our Lord.

- 1st. He is taken like a thief.
- 2nd. He is bound like a felon.
- 3rd. He is dragged along like a beast of burden.

56. "Hoc autem totum factum est ut adimplerentur scripturæ prophetarum. "Tunc discipuli omnes, relicto eo, fugerunt.

56. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples 'all leaving him, fled away.

57. At illi, tenentes JESUM, duxerunt ad Caipham principem sacerdotum, ubi scribæ et seniores convenerant.

58. Petrus autem sequebatur eum, à longè, usquè in atrium principis sacerdotum; et ingressus intrò, sedebat cum ministris, ut videret finem.

59. Principes autem sacerdotum et omne concilium quærebant falsum testimonium contrà JESUM, ut eum morti traderent :

60. Et non invenerunt, cùm multi falsi testes accessissent. Novissimè autem, venerunt duo falsi testes.

61. Et dixerunt : " Hic dixit : *Possum destruere templum DEI, et post triduum reedificare illud.*"

62. Et surgens princeps sacerdotum, ait illi : " Nihil respondes ad ea quæ isti adversum te testificantur ? "

63. JESUS autem tacebat.

57. But they, holding Jesus, led him to Caiphas the high priest, where <sup>2</sup>the Scribes and the ancients were assembled.

58. But Peter followed him afar off, to the high priest's palace. And going in, he <sup>3</sup>sat with the servants, to see the end.

59. Now the chief priests and the whole council <sup>4</sup>sought false witness against Jesus, that they might put him to death :

60. And they found not, though many false witnesses had come in. And last of all there came in two false witnesses.

61. And they said : This man said : <sup>5</sup>" I am able to destroy the temple of God, and in three days to rebuild it.

62. And the high priest, <sup>6</sup>rising up, said to him : Answerest thou nothing to the things which these witness against thee ?

63. <sup>7</sup>But Jesus held his peace.

The various tribunals before which Our Lord was conducted might be a puzzle to modern writers, did we not know that private official enquiries or examinations usually preceded the public trial. Hence, according to S. John Our Lord was led first before Annas. Annas was the senior of those who had served as high priests. His son-in-law Caiphas was actually in that office. Annas sent him bound to Caiphas, who questioned him first privately and then brought Him before the full Council or Sanhedrim, which consisted of seventy-two officials, elected from the priests, scribes, and elders of the people. They might be Pharisees or Sadducees. The actual high priest was a Sadducee.

It is supposed that Annas was the chief instigator of the pro-

ceedings, and that it was at his house Judas was paid the money. Had he been in the courtyard of Caiphas he certainly would have betrayed Peter. They had made up their minds to have him put to death, and they now try to give a judicial colour to their proceedings.

<sup>1</sup>*All . . . fled.*—Not one remained. Peter and John returned again and followed at a distance. Thus was this prophecy fulfilled. *You shall ALL be scandalised in Me this night.*

<sup>2</sup>*The Scribes and ancients.*—This must be on the very night he was taken. The Evangelists are silent as to the time.

<sup>3</sup>*Sat with the servants.*—He was not very choice in the company he sat with. He must have heard many things against his master.

<sup>4</sup>*Sought false witnesses.*—They had already determined on his death; but they must have two or more witnesses for the sake of appearances.

<sup>5</sup>*I am able to destroy.*—They were pretty near the mark, but did not know what our Lord meant. Even these S. Mark tells us could not agree.

<sup>6</sup>*Rising up.*—Some say in indignation.

<sup>7</sup>*But Jesus held His peace.*—That is the mode of bearing calumnies.

The defection of the Apostles was :

- 1st. An act of cowardice.
- 2nd. An act involving want of faith.
- 3rd. An act of ingratitude.

The Sanhedrim.

- 1st. Its last judgment.
- 2nd. It committed suicide.
- 3rd. Lost its privileges.

False witnesses commit a crime:

- 1st. Against God.
- 2nd. Against their neighbour.
- 3rd. Against society.

Jesus was silent. We should under calumnies be silent.

- 1st. To let the calumny out-do itself.
- 2nd. After the example of Jesus and Mary.
- 3rd. Leave our defence to God, who always guards the innocent.

Et princeps sacerdotum ait illi: "Adjuro te, per DEUM vivum, ut dicas nobis si tu es Christus Filius DEI."

64. Dicit illi JESUS: "Tu dixisti. Verumtamen dico vobis: amodò videbitis Filium Hominis sedentem à dextris virtutis DEI, et venientem in nubibus cœli."

65. Tunc princeps sacerdotum scidit vestimenta sua, dicens: "Blasphemavit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam:

66. "Quid vobis videtur?" At illi respondentes dixerunt: "Reus est mortis."

67. Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt; alii autem palmas in faciem ejus dederunt.

68. Dicentes: "Prophetiza nobis, Christe: quis est qui te percussit?"

And the high priest said to him: 'I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

64. Jesus saith to him: Thou hast said *it*. 'Nevertheless I say to you, hereafter you shall see the Son of man sitting on the <sup>a</sup>right hand of the power of God, and coming in the clouds of heaven.

65. Then the high priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? 'Behold, now you have heard the blasphemy:

66. What think you? But they, answering, said: He is guilty of <sup>a</sup>death.

67. Then <sup>a</sup>they did spit in his face, and buffeted him; and others struck his face with the palms of their hands,

68. Saying: 'Prophecy unto us, O Christ; who is he that struck thee?

Witnesses could do nothing, and proofs of evil they had none. The high priest knew, however, what would succeed. Jesus being honourable, brave, and virtuous, would confess the truth when interrogated officially. He had taught His followers to do the same under pain of being disowned by Him before His Father in heaven.

The high priest then stands up and solemnly adjures Him, by the living God, to say is He the Messiah? Our Lord confesses: *thou hast said it*, here; *I am*, in S. Mark. Some say the former is stronger than the latter, and means *I am*, and *you know I am*. He then puts the dread of His Judgment seat before them. They shall see His glory, and shall all stand in a few years before Him to be judged.

The high priest shows how horrified he is at the blasphemy. He understood Our Lord to say He was God, and He was right. Then they all say: *He is guilty of death.* For confessing the truth!

<sup>1</sup>*I adjure thee.*—This was a rare form of interrogation; but the high priest would have recourse to any extreme in such a case.

<sup>2</sup>*Nevertheless.*—Our Lord alludes to the glory after His Resurrection—to His Judgment of each one after death—and to His coming at the last Judgment.

<sup>3</sup>*Right hand.*—This is to tell them that He was the Son of God, and the Judge of the living and the dead.

<sup>4</sup>*Behold, now you have heard the blasphemy.*—It would be so for anyone else but Jesus, in whom they would not believe.

<sup>5</sup>*Death.*—That was the penalty for blasphemy in the Law of Moses. He should be stoned if He were not God.

<sup>6</sup>*They did spit in His face.*—This is Our Lord's first mockery. He is mocked to amuse the servants and keep them awake until morning.

<sup>7</sup>*Prophecy unto us.*—They bandaged His eyes and then struck Him on the face, pulled His beard, and ridiculed Him in every possible manner. The Evangelists are silent on much of this.

Authority is recognised by Our Lord—even:

1st. Though the man is wicked.

2nd. Full of injustice and hatred.

3rd. Determined to condemn Him.

A judge ought to remember:

1st. That he will be judged by God.

2nd. Must account for his sentence.

3rd. Pay the last penalty if unjust.

In rash judgments we:

1st. Twist the words, as the false witnesses did.

2nd. Turn them the wrong way, like Caiphas.

3rd. Condemn a person for their goodness.

Our Lord is mocked:

1st. In His dignity—by the buffets.

2nd. In His sanctity — by their words.

3rd. In His Divinity—by the blindfolding.



69. Petrus verò sedebat foris, in atrio. Et accessit ad eum una ancilla, dicens: "Et tu cum JESU Galilæo eras."

70. At ille negavit corâm omnibus, dicens: "Nescio quid dicis."

71. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: "Et hic erat cum JESU Nazareno."

72. Et iterùm negavit cum juramento: "Quia non novi hominem."

73. Et post pusillum accesserunt qui stabant, et dixerunt Petro: "Verè et tu ex illis es, nam et loquela tua manifestum te facit."

74. Tunc cœpit detestari et jurare quia non novisset hominem. Et continuò gallus cantavit.

75. Et recordatus est Petrus verbi JESU quod dixerat: "Priùsquàm gallus cantet, ter me negabis." Et egressus foràs, flevit amarè.

69. But <sup>1</sup>Peter sat without in the palace: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean.

70. But <sup>2</sup>he denied before them all, saying: I know not what thou sayest.

71. And as he went out of the gate, <sup>3</sup>another maid saw him; and she saith to them that were there: This man also was with Jesus of Nazareth.

72. And again <sup>4</sup>he denied with an oath: I do not know the man.

73. And after a little while they that stood by came, and said to Peter: Surely thou also art one of them: for even <sup>5</sup>thy speech doth discover thee.

74. Then he began to curse and to swear that he knew not the man. And immediately <sup>6</sup>the cock crew.

75. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he <sup>7</sup>wept bitterly.

Peter's denials have given a great deal of trouble to the harmonisers and commentators. The four Evangelists record the facts and there seems a discrepancy in their various statements. Suarez is the writer whom most follow in their reconciliation of the texts. A maid—the portress—asks him first and he denies. The portress is changed and *another maid*, but the portress still, speaks to them who were there and one of them or the whole of them charge him with complicity in our Lord's life and deeds. 3rd. They that stood by, one of the servants, charged him and

told him his accent betrayed his Galilean origin. Peter 1st *denied*. 2nd *swore*. 3rd began to *curse and to swear* that he did not know the man.

This occurred in the courtyard, and our Lord was being insulted at the time in one of the rooms which were entered from it at the upper end. Jesus turned a look of gentle remonstrance on Peter and he went out of the place and wept bitterly, Aye, many say, all his life.

<sup>1</sup>*Peter sat without*.—This was the large courtyard in front of every palace in the east, and in the midst of which they had lighted the fire.

<sup>2</sup>*He denied*.—The words of denial differ in the Evangelists, but so much the more are we to rely upon the substance of the thing stated.

<sup>3</sup>*Another maid*.—The portress who relieved guard as it were. The same officer but a different person.

<sup>4</sup>*He denied*.—To whomsoever asked him, or to the whole lot of them.

<sup>5</sup>*Thy speech*.—They did not pronounce the gutturals properly in Galilee. His provincialisms discovered him in Jerusalem.

<sup>6</sup>*The cock crew*.—This was the crowing at the dawn of day.

<sup>7</sup>*Wept bitterly*.—One look converted Peter and three or four miracles with kindness and favours could not convert Judas. The latter sinned coolly and maliciously, the former through impulse and fear.

*Peter's Denial.*

- 1st. He sat with the servants.
- 2nd. He listened to bad speech.
- 3rd. He was warming himself.

*Peter's Denial.*

- 1st. A mere denial.
- 2nd. A stronger one. An oath to it.
- 3rd. He began, and did not stop cursing until he got the look.

No one is safe in this life.  
Hence:

- 1st. Beware of bad company.
- 2nd. Avoid the danger.
- 3rd. Trust not yourself.

When Peter repented :

- 1st. He was pardoned.
  - 2nd. He was restored to favour.
  - 3rd. To the position promised him.
- God forgives without misgiving.

## CHAPTER XXVII.

*The continuation of the history of the passion of Christ. His death and burial.*

1. Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus JESUM, ut eum morti traderent.

2. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi.

1. And when <sup>1</sup>morning was come, all the chief priests and ancients of the people held a council against Jesus, <sup>2</sup>to put him to death.

2. And they <sup>3</sup>brought him bound, and delivered him to <sup>4</sup>Pontius Pilate the governor.

Hitherto we have had none but Jews meddling in the accusations against Our Lord. The whole proceedings are about to be transferred. A full Council is summoned, at break of day, to decide, not upon the guilt or innocence of Jesus Christ, but as to how to put Him to death. He was adjudged guilty of death, or deserving death, in the small assembly convoked during the night. The full assembly sat in the morning to arrange amongst themselves how the world was to be freed of this man.

They had several reasons for handing Him over to Pilate. Pilate was the secular governor, and had the power of life or death in his hands. They wanted to shirk the odium of his death on other shoulders. They wished the people to understand that it was not for envy, but for the public good He suffered. They wished Him to suffer with thieves and robbers so as to make Him infamous. They thought that thus they could blot out His name from the land of the living; and thus it was, they wrote in undying letters in the hearts of millions.

<sup>1</sup>*Morning was come.*—It was against the Jewish law to adjudicate at night, and the Jews were in a hurry, because they must have Our Lord executed before the Sabbath, which began that evening. True, the great feast had begun, but this they kept religiously, inasmuch as they would not enter Pilate's house.

<sup>2</sup>*To put him to death.*—This was simply to carry out the decision come

to over-night. S. Luke gives a second examination, in which Our Lord asserts His Divinity again, and in which they confirm their decision, without any rending of garments.

<sup>3</sup>*Brought him bound.*—When they had a malefactor whom they had judged fit to die, they brought him *bound* to the governor. He was supposed to say all right, and let him go to execution. In Our Lord's case he acts differently.

<sup>4</sup>*Pontius Pilate.*—He was the nominee of Cæsar, and the representative of Rome.

As Jesus died for Jew and Gentile, He is judged :

1st. By the Jews.

2nd. By the Gentiles, and brought to death.

3rd. By both.

Pharisaism of the Jews.

1st. They judge *by day*.

2nd. They judge according to *law*.

3rd. They will keep the feast, whilst committing murder.

Jesus is bound.

1st. He represents sinners now.

2nd. He is in the midst of suffering.

3rd. Led like a lamb to the slaughter.

The Jews represent :

1st. Catholics who bring priests to Court.

2nd. Priests who bring bishops.

3rd. *All* who get weak men to assent and give sanction to their bad deeds.

3. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentiâ ductus, retulit triginta argenteos principibus sacerdotum et senioribus.

4. Dicens : "Peccavi tradens sanguinem justum." At illi dixerunt : "Quid ad nos ? tu videris."

3. Then Judas, who betrayed him, 'seeing that he was condemned, repenting himself, brought back <sup>2</sup>the thirty pieces of silver to the chief priests and the ancients,

4. Saying : I have sinned in betraying <sup>3</sup>innocent blood. But they said : 'What is that to us ? look thou to it.

5. Et, projectis argenteis in templo, recessit, et abiens laqueo se suspendit.

6. Principes autem sacerdotum, acceptis argenteis, dixerunt: "Non licet eos mittere in corbonam, quia pretium sanguinis est."

7. Consilio autem inito, emerunt ex illis agrum figuli in sepulturam peregrinorum.

8. Propter hoc vocatus est ager ille Haceldama, hoc est *Ager sanguinis*, usque in hodiernum diem.

9. Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem: *Et acceperunt triginta argenteos, pretium appretiati quem appretiaverunt à filiis Israel,*

10. *Et dederunt eos in agrum figuli, sicut constituit mihi Dominus.*

5. And casting down the pieces of silver <sup>in</sup> the temple, he departed; and went and hanged himself with a halter.

6. But the chief priests, having taken the pieces of silver, said: It is not lawful to put them into the <sup>the</sup> corbona, because it is the price of blood.

7. And having consulted together, they bought with them <sup>the</sup> potter's field, to be a burying-place for strangers.

8. Wherefore that field was called <sup>the</sup> Haceldama, that is, The field of blood, even to this day.

9. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel.

10. And they gave them unto the potter's field, as the Lord appointed to me.

The model of traitors ends his life in a manner worthy of his uncalled-for sin. The devil entered him and told him he could punish Our Lord for knowing his private peculations, and not being ignorant of his hatred to Him. When the matter goes further than he expected, the devil shows Judas the blackness of his crime. He thought Our Lord would escape, as He often did before, after a few indignities; and now he hears He is condemned to death. Oh, Judas! you have done this. An innocent man, a good man, a kind master to me! What have I done!

There was some good feeling—evidently acquired during his training as an Apostle—in the unfortunate man. He rushes off, pitches down the money, takes a rope and hangs himself. He burst in the middle of the hanging, and went thus into eternity.

The tree he hung himself on is a sort of gnarled fig, somewhat like hazel. It is called the Judas tree. There are three specimens in England; one curious one at Mr. Blount's in Mapledurham, Oxfordshire.

<sup>1</sup>*Seeing that he was condemned.*—Judas did not expect this, evidently; although some think he foresaw it in his saying *innocent blood*. This means a life.

<sup>2</sup>*The thirty pieces.*—He gave back every penny, and the first thing in the way of reparation. Evidently it was not for avarice alone he gave Our Lord up.

<sup>3</sup>*Innocent.*—Even Judas bears testimony to His holiness of life.

<sup>4</sup>*What is that to us?*—We do not care about *you*, we only want the man in order to kill him.

<sup>5</sup>*In the temple.*—The priests separated immediately after their council. If Judas threw the silver on the floor in one of the priests' houses, the servants would pick it up. He goes straightway to the Temple, and throws it down there. Sad end for an Apostle.

<sup>6</sup>*Corbona.*—These priests had scruples.

<sup>7</sup>*The potter's field.*—Either owned by a potter, or having the clay used up for crockery. It must have been a barren, poor field.

<sup>8</sup>*Haceldama.*—Some think this word has crept in from the Acts.

<sup>9</sup>*Jeremias.*—There is great work amongst commentators about this. Jeremias's present prophecies have not the words, and Zachary has something like them. Some say they were in one of the lost books of Jeremias, which Matthew saw; and some say that the Evangelist gave no name—as was his custom—but that some copyist, either wilfully or by mistake, put in Jeremias instead of Zacharias. The mistake would be easily enough made in Greek.

Judas :

- 1st. Was made an Apostle.
- 2nd. Was ordained a priest.
- 3rd. Was in an office of trust, and for betraying his master, he dies by his own hand.

Traitors always detested, because :

- 1st. They gain confidence.
- 2nd. They tell secrets.
- 3rd. For a poor consideration, and not a noble or generous motive.

11. JESUS autem stetit ante præsidem, et interrogavit eum præses, dicens: "Tu es Rex Judæorum?" Dicit illi JESUS: "Tu dicis."

12. Et cùm accusaretur à principibus sacerdotum et senioribus, nihil respondit.

13. Tunc dicit illi Pilatus: "Non audis quanta adversùm te dicunt testimonia?"

14. Et non respondit ei ad ullum verbum, ità ut miraretur præses vehementer.

11. And <sup>1</sup>Jesus stood before the governor. And the governor asked him, saying: <sup>2</sup>'Art thou the king of the Jews? Jesus saith to him: Thou sayest *it*.

12. And when he was accused by the chief priests and ancients, <sup>3</sup>he answered nothing.

13. Then <sup>4</sup>Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14. And <sup>5</sup>he answered him not to any word: so that the governor wondered exceedingly.

Pilate's conduct is a perfect model of diplomacy. He wishes to keep well with all parties and offend none. His friends in Rome expect that, and he does not want to be bored by the fanatical quibbles of these Jews. When, therefore, He is brought to the governor's house, He is taken inside the court. The Jews will not enter for fear of legal defilement. Pilate hears their charges outside. First they give nothing but "If He were not a malefactor." He does not mind this, and asks for something definite. They then tell him about sedition, refusing tribute, and calling Himself a king. Pilate knew that the Jews expected their great king about this time and had heard rumours of his arrival. The only question worth talking about, then, was this, and he said to Our Lord: "Art thou the King of the Jews?" Our Lord answers in the affirmative.

S. Luke gives a long talk between Pilate and Our Lord, and when Pilate finds that His kingdom is not of this world (like a man of business), he has no more concern with Him. He wished to deliver Him from them from that time. He then feels a mysterious reverence for Jesus, and this is increased by His grand and dignified appearance, His dead silence, His calm patience, and His extraordinary history.

<sup>1</sup>*Jesus stood before the governor.*—He was handcuffed, or bound in some other equivalent manner, and stood for examination before a Pagan.

<sup>2</sup>*'Art thou the King of the Jews?*—Jesus told him He was, but that His kingdom was not of this world.

<sup>3</sup>*He answered nothing.*—He said they would not believe if He did. He wished to bear His humiliations and to suffer.

<sup>4</sup>*Pilate.*—Is surprised at Our Lord's silence, and becomes still more mystified. He cannot make out why a man, so eloquent and mighty as Jesus was, would not silence the whole of them by a single word.

<sup>5</sup>*He answered him not to any word.*—This makes Pilate think the more; and hearing the word Galilee, as Luke remarks, xxiii. 5, he sent Our Lord off to Herod, in order to think this strange matter out more leisurely.

Whilst He was away, Pilate made up his mind that He was innocent.

Jesus is judged by :

- 1st. One whom He is to judge soon.
- 2nd. A Pagan who never saw Him.
- 3rd. As if He were a robber or a thief.

Pilate's Roman justice is right so far. He finds :

- 1st. Jesus is a King.
- 2nd. His kingdom will not put him (Pilate) out of place.
- 3rd. That is all he cares about.

Jesus' silence :

- 1st. Is mysterious to Pilate.
- 2nd. Is instructive to us.
- 3rd. Mystified them all.

Contrast :

- 1st. His accusers were always talking.
- 2nd. They spoke without reason.
- 3rd. Jesus' silence was the more eloquent.

15. *Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent.*

16. *Habebat autem tunc vinctum, insignem, qui dicebatur Barabbas.*

17. *Congregatis ergò illis, dixit Pilatus: "Quem vultis dimittam vobis, Barabbam an JESUM qui dicitur Christus?"*

15. Now upon the solemn day the governor 'was accustomed to release to the people one prisoner, whom they would.

16. And he had then a notorious prisoner, that was called <sup>2</sup>Barabbas.

17. They therefore being gathered together, Pilate said: <sup>3</sup>Whom will you that I release to you, Barabbas, or Jesus who is called Christ?



18. Sciebat enim quòd per invidiam tradidissent eum.

19. Sedente autem illo pro tribunali, misit ad eum uxor ejus dicens : " Nihil tibi et justo illi : multa enim passa sum hodiè, per visum, propter eum."

18. For he knew that through envy they had delivered him up.

19. And as he was sitting on the judgment seat, his 'wife sent to him, saying : Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.

Pilate has tried one means already by which he thought to effect the release of Jesus. Herod, however, sent him back, and the *onus* falls upon him once more. He remembers then, another Jesus or Joshua, son of Abbas, Bar (son of) Abbas, who was condemned for murder and sedition, and thinks he finds a way of pleasing all parties. His duty was to set Jesus Christ free ; but he wished to please the Jews. Now this murderer was the terror of the neighbourhood, and he was sure they would ask Jesus of Nazareth. It was a pitiable thing, and yet a wonderful thing to see the two set for a selection.

Just then a new incident occurred. Pilate's wife had been dreaming, and she sent a message to her husband to have nothing to do with that JUST MAN. In Pilate's state of mind this must have been like a revelation, and some think the dream was from Heaven.

It is a curious thing that only Pilate and his wife tried to save Him. 2ndly. No *woman* raised a hand to him in his Passion. On the contrary, they cried.

<sup>1</sup>*Was accustomed.*—This custom was borrowed from the Romans ; but was carried out in their dependencies.

<sup>2</sup>*Barabbas.*—*Bar* is a son in Syriac, and the general opinion is, that the name of this notorious murderer was Jesus also. This may have given Pilate the idea. F. Coleridge thinks Pilate proposed this choice twice and there is a great deal to be said in favour of his opinion.

<sup>3</sup>*Whom will you that I release to you ?*—The interruption coming here, by a messenger arriving and bringing some private matter to the judge, gave the Jews time to infect the populace, and make them call for the wrong man.

<sup>4</sup>*His wife.*—Her name was Claudia Procula. Tradition records that

she became a convert to Christianity even before her vacillating husband ended his days by suicide in France, after being deposed from his Proconsulate because of his cruelties and exactions.

This is sad for Our Lord :

1st. To be compared with Barabbas.

2nd. To see a hesitation.

3rd. To be rejected and the other set free.

Such is sin.

Pilate's Wife :

1st. Follows her womanly instincts.

2nd. Wishes to be kind to a just man no matter what he is accused of.

3rd. Becomes a convert and a good Christian afterwards.

20. Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam, JESUM verò perderent.

21. Respondens autem præses, ait illis : "Quem vultis vobis de duobus dimitti?" At illi dixerunt : "Barabbam."

22. Dicit illis Pilatus : "Quid igitur faciam de JESU qui dicitur Christus?"

23. Dicunt omnes : "Crucifigatur!" Ait illis præses : "Quid enim mali fecit?" At illi magis clamabant dicentes : "Crucifigatur."

20. But the chief priests and ancients 'persuaded the people, that they should ask Barabbas, and make Jesus away,

21. And the governor, answering, said to them : 'Which will you have of the two to be released unto you? But 'they said, Barabbas.

22. Pilate saith to them : What shall I do, then, with 'Jesus that is called Christ?

23. They all say : Let him be crucified. The governor said to them : Why, what evil hath he done? But 'they cried out the more, saying : Let him be crucified.

When the interruption is over and he waits for the verdict of the crowd, he finds that they are determined to save Barabbas' life and let Jesus be put to death in his place. The priests and ancients bring this about. Now, it occurs to the most cursory reader as a strange phenomenon that no friend of Our Lord

seemed to have been there, or, if they were, no one spoke a word in His favour. Where are those who strewed the garments under His feet, and shouted Hosanna four days ago? He is left to tread the winepress of suffering alone, and there is not one to comfort Him.

"What shall I do," cries Pilate, in amazement, "with Jesus who is called the Christ?" "Let Him be crucified." "What evil hath He done?" This is the third time that Pilate fails to see what there is in Him deserving of death. Why has he not the courage to release Him and punish His enemies? They threaten him with the loss of Cæsar's friendship.

<sup>1</sup>*Persuaded the people.*—What a dreadful thing it is for those who are looked up to and revered by the people, if they lead the poor confiding herd into evil, or what may prove a misfortune!

<sup>2</sup>*Which will you have?*—Pilate was sure they would choose Our Lord. The other was so notoriously bad, and such a cruel wretch. Such is the force of fanaticism. It would have the devil himself rather than one who thought differently.

<sup>3</sup>*They say Barabbas.*—Very likely the majority of that morning crowd did not know who Barabbas was.

<sup>4</sup>Pilate found out that He was called the Christ, which signifies the Messiah, or the Anointed.

<sup>5</sup>*They cried out.*—No answer is given to this question, except to insist upon having their worst passions satiated.

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The world is like the Jews.  
It prefers:

1st. The Barabbas who robs  
it in cost.

2nd. The Barabbas who kills  
its health.

3rd. The Barabbas that  
damns it—to Christ.

A mob is not a reasoning  
animal.

1st. It follows its leaders.

2nd. It never looks forward.

3rd. It very often votes its  
own ruin under excitement.

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24. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, acceptâ aquâ, lavit manus corâm populo, dicens : "Innocens ego sum à sanguine justi hujus : vos videritis."

25. Et respondens universus populus, dixit : "Sanguis ejus super nos et super filios nostros!"

26. Tunc dimisit illis Barabam ; JESUM autem flagellatum tradidit eis ut crucifigeretur.

24. And Pilate, seeing that he prevailed nothing, but that rather <sup>1</sup>a tumult was made ; having taken water, <sup>2</sup>washed his hands before the people, saying : I am innocent of the blood of this just man : <sup>3</sup>look you to it.

25. And all the people, answering, said : 'His blood be upon us, and upon our children.

26. Then he released to them Barabbas ; and <sup>5</sup>having scourged Jesus, <sup>6</sup>delivered him to them to be crucified.

There is one more expedient which occurs to Pilate's mind, whereby he may avoid consigning an innocent man to a shameful death ; and, at the same time, satisfy a mob clamouring for His blood.

Temporising, Pilate, has been tried often, and never was found to succeed eventually. Governments have tried it ; Churchmen have tried it ; individuals have tried it, only to find that the concessions granted merely whetted the appetites of the grantees for more. So it was here.

Pilate resolved to scourge Our Lord, and thought that when His enemies saw Him in such a pitiless plight they would be satisfied. He showed Him after the scourging, saying : "Behold the man," and they cried out the more.

The Evangelists pass by this scourging by mentioning it merely, and do not describe it. It was too horrible.

The curse invoked by the Jews upon their guilty heads has still stuck to them. They are aliens in this world, without a resting place except the grave.

<sup>1</sup>*A tumult.*—There was about to be a sort of revolution, so far had fury, at the instigation of the priests, moved the populace.

<sup>2</sup>*Washed his hands.*—This was a Roman as well as a Jewish custom. It acknowledged your innocence. Pilate could have saved Him, and why did he not ?

<sup>3</sup>*Look you to it.*—As much as to say, "I sacrifice an innocent man's life because I do not want to have any more trouble."

<sup>4</sup>*His blood be upon us.*—They take the whole blame apparently, but that does not free Pilate.

<sup>5</sup>*Having scourged.*—This is all S. Matthew says, and S. Luke does not say much more. This scourging was a very severe punishment.

<sup>6</sup>*Delivered him to be crucified.*—This was after the *Ecce Homo*, and the pressure of the dread of Cæsar's enmity.

What converged to Our Lord's sentence ?

1st. The hatred of the Jews.

2nd. The violence of the mob.

3rd. The fanaticism of the priests.

4th. The pusillanimity of Pilate.

5th. The will of God working through these means in order that the Redemption of such sins and the human race might be accomplished.

No one was ever condemned like Him.

1st. His betrayer declared Him innocent.

2nd. All the people knew Him to be a holy man.

3rd. Every village in Judea could tell that.

4th. The very elements proclaimed His holiness.

5th. The priests could find no cause.

6th. The false witnesses failed also.

7th. The Judge declared Him innocent three times.

8th. He washed his hands.

9th. After all He is condemned.

27. Tunc milites præsidis, suscipientes JESUM in prætorium, congregaverunt ad eum universam cohortem ;

28. Et, exuentes eum, chlamydem coccineam circumdederunt ei ;

29. Et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dexterâ ejus. Et, genu flexo ante eum, illudebant ei dicentes : " Ave, rex Judæorum."

27. Then 'the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band :

28. And stripping him, they put a 'scarlet cloak about him.

29. And plating 'a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying : Hail, king of the Jews.

30. Et expuentes in eum, acceperunt arundinem et percutiebant caput ejus.

31. Et postquàm illuserunt ei, exuerunt eum chlamyde et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

30. And spitting upon him, they took the reed, and 'struck his head.

31. And after they had mocked him, they took off the cloak from him, and 'put on him his own garments, and led him away to crucify him.

After the scourging, the soldiers were all called together to the number of 600, which formed a cohort, in order to have some sport. A mock coronation was gone through. Either Our Lord was stripped again of His own clothes, or this refers to the scene before the scourging. At all events, a purple or scarlet cloak was found, a reed put in His hand for a sceptre, a crown made of platted thorns put upon His head, and all the external ceremonies of king-worship performed amid blows, buffets, and insults. This was the third mockery of Our Lord. The first took place in the house of Caiphas, the second in Herod's, and the third in Pilate's.

After the mockery, Pilate showed Him to the Jews, and had the dialogue which S. John gives. He then formally hands Him over, and they put off the cloak, but not the crown of thorns, as they prepare to conduct Him along the *via dolorosa* to Calvary.

<sup>1</sup>*The soldiers of the governor.*—Our Lord is now in the hands of the Roman soldiery altogether, four of whom have special charge. It is their turn to mock Him now, as the servants of Caiphas did.

<sup>2</sup>*Scarlet cloak.*—Others say purple, as being the imperial colour; but both are commutable terms. A Cardinal wears scarlet, and it is always called purple. This may have been the cast-off cloak of some officer.

<sup>3</sup>*A crown of thorns.*—There are various theories about the kind of thorns. Most say they were a marine kind, and very sharp. Even in their mockery there was a grim truth. In His humiliations Our Lord shone.

<sup>4</sup>*Struck his head.*—They drove the thorns into His temples. Think of the pain!

<sup>5</sup>*Put on his own garments.*—In order that He might be recognised, and also that they might have their perquisites.

Go forth, O daughter of Sion.

1st. Our Lord is crowned as king.

2nd. With a cruel crown.

3rd. With a painful crown.

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This is done to atone :

1st. For our sins of pride.

2nd. For our ambition.

3rd. For our vain head-dresses.

Our Lord is paid mock reverence to :

1st. By all those who gave mere external honour.

2nd. By those who use His sacraments badly.

3rd. By those who blaspheme Him.

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He is degraded now :

1st. To be the plaything of Jews in Caiphas' house.

2nd. Being made a fool of by Herod.

3rd. The sport of a ribald Roman soldiery.

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32. Exeuntes autem, invenerunt hominem Cyrenæum, nomine Simonem : hunc angariaverunt ut tolleret crucem ejus.

33. Et venerunt in locum qui dicitur Golgotha, quod est Calvariæ locus.

34. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

32. And going out, they found a man of Cyrene, named 'Simon : him they 'forced to take up his cross.

33. And they came to the place that is called 'Golgotha, which is, the place of Calvary.

34. And they gave him 'wine to drink mingled with gall. And when he had 'tasted, he would not drink.

Jesus carried His cross at first. The long beam is supposed to have been about fifteen feet, and the transverse about eight feet. It was a heavy load to be laid upon a wounded shoulder. Tradition has it that Our Lord fell three times, and that the Jews, fearing He might die of exhaustion, forced this stranger to carry it from the gate of the city to the place of execution.

Other incidents are given regarding this journey : the meeting with His mother, Veronica wiping His face, and the consoling of the women of Jerusalem, who wept over Him.

Calvary is on the west of Jerusalem, about 300 yards from the wall. Culprits were to be executed outside the city. The two thieves carried their crosses after Our Lord, and when they arrived at the knoll, little delay was made in carrying the sentences out.

This way of the cross is still trodden by pilgrims, and for the sake of the faithful who cannot go to Jerusalem, the stations of the cross are erected in most churches, where a like journey may be made.

<sup>1</sup>*Simon of Cyrene.*—Some say he was a Jew and some a Gentile. The tradition is that he became a Christian, and the names of his two sons, Alexander and Rufus, are in the Roman Martyrology.

<sup>2</sup>*Forced him.*—The Latin word *angariaverunt*, and the Greek corresponding word, are derived from the Persian, which signified pressing people into a service they disliked.

<sup>3</sup>*Golgotha.*—The place of a skull. Some say that Adam was buried there, or that skulls were to be found at the place.

<sup>4</sup>*Wine.*—Another Evangelist has vinegar. It was poor wine, very like vinegar, given to encourage or stupify those who were about to suffer.

<sup>5</sup>*Tasted.*—This was done to comply with the custom; but He would not drink, so that He might have to suffer the extreme and torturing pain of thirst.

Our Lord carrying His cross.

1st. He carried our sins and sorrows.

2nd. These were heavier than the wood.

3rd. He bore it cheerfully and gladly.

Can we sin again if:

1st. We look upon that figure often.

2nd. Think of what we cost Him.

3rd. And remember that sin crucifies Him again.

Simon is a figure:

1st. Of those who do not like the cross.

2nd. Bear it at first unwillingly.

3rd. Afterwards patiently.

Blessings of the cross:

1st. Its touch converted Simon.

2nd. His sons became saints.

3rd. He relieved Our Lord for a while.



35. Postquàm autem crucifixerunt eum, dividerunt vestimenta ejus sortem mittentes, ut impleretur quod dictum est per prophetam dicentem: *Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.*

36. Et sedentes servabant eum.

37. Et imposuerunt super caput ejus causam ipsius scriptam: — Hic est JESUS Rex Judæorum.—

38. Tunc crucifixi sunt cum eo duo latrones, unus à dextris et unus à sinistris.

35. And after they had crucified him, they <sup>1</sup>divided his garments, casting lots; that the word might be fulfilled, which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture <sup>2</sup>they cast lots.

36. And <sup>3</sup>they sat down and watched him.

37. And they put over his head his cause written: THIS IS JESUS THE 'KING OF THE JEWS.

38. Then were crucified with him <sup>4</sup>two thieves: one on the right hand, and the other on the left.

S. Matthew does not describe the Crucifixion, and the others say simply: "They crucified him." The scene was too harrowing either to witness or describe for those who loved Him so much.

He was nailed to the Cross, and not tied to it, as is evident from His words to the incredulous S. Thomas, after His Resurrection. It is disputed whether four nails or only three were used, and whether there was a little bracket or block under His feet. The prevailing manner of painting and carving the Crucifix now-a-days is with three nails and without the supporting piece of wood. Some maintain that Our Lord looked westward on the Cross, thus turning His back to Jerusalem.

The day was the 25th of March, and the hour of His Crucifixion was noon. There is a discrepancy between SS. Mark and John upon this point easily reconciled by accounting for the mistake of a letter which crept into one old manuscript. This is explained in the observation on S. Mark's Gospel.

<sup>1</sup>*Divided his garments.*—The outer garment or cloak worn by the Jews was a square piece of cloth, with four seams running through, and fine tassels at the corners. It was like a South American *poncho*, a square piece of elegantly woven and coloured cloth, with a small slit in the

middle for the head to go through, but without the slit, and wrapped round the body like a Scotch plaid. This garment was easily divided.

<sup>2</sup>*They cast lots* for the tunic because it was made by Our Lady and woven without any seam. It is now in Trêves and venerated by the faithful.

<sup>3</sup>*They sat down and watched.*—This was providential, so that there could be no mistake either about His death or His Resurrection. The enemies themselves arranged to be witnesses to both.

<sup>4</sup>*King of the Jews.*—Pilate was asked to change it, and would not, as he wanted to shield himself and insult the Jews, and carried out the designs of God unconsciously.

<sup>5</sup>*Two thieves.*—*Ut cum iniquis reputatus est.* Pilate did this to cover his injustice and pleased the Jews by numbering Our Lord with the lowest and meanest species of criminals. When Our Lord uttered His first word He might have said: *De profundis degradationis clamavi ad te Domine.*

Jesus Crucified.

1st. The soldiers dicing.

2nd. The Jewish authorities watching.

3rd. Mary and His friends grieving.

4th. Where are we ?

All the Scriptures fulfilled here would make a beautiful discourse. From Genesis to the end of the Maccabees texts can be found. This would make a special and interesting work.

39. Prætereuntes autem blasphemabant eum, moventes capita sua,

40. Et dicentes: "Vah, qui destruis templum DEI et in triduo illud reædificas, salva temetipsum ! Si Filius DEI es, descende de cruce !"

41. Similiter et principes sacerdotum, illudentes, cum scribis et senioribus, dicebant:

39. And 'they that passed by blasphemed him, wagging their heads,

40. And saying: Vah, thou who 'destroyest the temple of God, and in three days buildest it up again, save thy own self: if thou be the Son of God, come down from the cross.

41. In like manner also the chief priests with the Scribes and ancients, mocking, said :

42. "Alios salvos fecit, seipsum non potest salvum facere: si rex Israel est, descendat nunc de cruce, et credimus ei.

43. "Confidit in DEO: liberet nunc, si vult, eum: dixit enim quia *Filius DEI sum*."

44. Idipsum autem et latrones qui crucifixi erant cum eo improperebant ei.

42. <sup>2</sup>He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God, let him deliver *him* now, if he will have him; for he said: 'I am the Son of God.

44. And the self same thing the <sup>4</sup>thieves also, that were crucified with him, reproached him with.

During the time Our Lord hung upon the Cross He uttered several sentences which the Evangelists have recorded. S. Matthew points out to us three classes of scoffers: 1st. Those who casually passed by and did not believe in Him. 2nd. The Priests, Scribes and Ancients. It is remarkable that their words were very like those of the devil when tempting Him in the desert: "If Thou be the Son of God"—"If Thou be the King of Israel." Our Lord never performed a miracle when challenged to do so. Besides, if He did come down, they would say He did it by Beelzebub. 3rd. The thieves themselves. Every class of society was represented mocking the Redeemer who was dying for their salvation.

S. Luke (chap. xxiii.) gives the dialogue between Our Lord and the good thief which S. Matthew and the others omit. S. John mentions the words spoken to the Blessed Virgin, and these the other Evangelists omit. Here we are mainly concerned with S. Matthew.

<sup>1</sup>*They that passed by*.—Their wagging of heads and exclamations were utterances of self-satisfaction and reproach, and Our Lord was praying for them the while.

<sup>2</sup>*Destroyest the temple*.—This was not quite correct, but it was what the false witnesses said in the house of Caiphas.

<sup>3</sup>*He saved others*.—Did they believe this or only utter it in derision? It is likely they did believe it, but could not see the consequences of their belief. They who intended to put Lazarus to death after Our Lord raised him—as if He could not raise him again—were curious logicians.

<sup>4</sup>*I am the Son of God*.—This was the crime. For this He came into the world and was so badly received, and so shamefully sent out of it.

*Thieves.*—Some think this is the old custom of using the plural for the singular. Others think the thief on the right hand upbraided at first, but changed afterwards. Either explanation is sufficient.

Jesus on the Cross represents  
His Saints suffering.

1st. The world exults over  
them.

2nd. They seem disgraced.

3rd. Their glory shines at last.

His Church in danger.

1st. The Gentiles rage.

2nd. The heretics glory.

3rd. She is calm till the  
storm subsides.

Our Lord has every one of His  
good deeds cast in His face :

1st. He would raise the  
Temple.

2nd. He saved others.

3rd. He trusted in God.

The patience of Jesus when :

1st. He might have come  
down.

2nd. Might have made the  
ground open.

3rd. Might have swept them  
into hell.

45. A sextâ autem horâ,  
tenebræ factæ sunt super uni-  
versam terram usquè ad horam  
nonam.

46. Et, circâ horam nonam,  
clamavit JESUS voce magnâ,  
dicens: "Eli, Eli, lamma sabac-  
thani?" Hoc est: "DEUS meus,  
DEUS meus, ut quid dereliquisti  
me?"

47. Quidam autem, illic  
stantes et audientes, dicebant:  
"Eliam vocat iste."

48. Et continuò currens unus  
ex eis, acceptam spongiam im-  
plevit aceto et imposuit arundini,  
et dabat ei bibere.

49. Ceteri verò dicebant:  
"Sine videamus an veniat Elias  
liberans eum."

45. Now from the sixth hour  
there was 'darkness over all the  
earth, until the ninth hour.

46. And about the ninth hour  
Jesus cried with a loud voice,  
saying: 'Eli, Eli, lamma sabac-  
thani? that is, My God, my  
God, why hast thou forsaken  
me?

47. And some of them that  
stood there, and heard, said :  
This man calleth for 'Elias.

48. And immediately one of  
them, running, took a 'sponge,  
and filled it with vinegar; and  
put it on a reed, and gave him  
to drink.

49. And the others said :  
'Stay; let us see whether Elias  
will come to deliver him.

Noon was the time when the Crucifixion was completed. The bystanders watch. Mary, John, and Magdalen are at the foot of the Cross, and then a darkness comes upon the whole earth and remains until three o'clock in the afternoon. Most writers on this subject think the darkness was universal; some few that it was only in Judea. We have the testimony of two pagans that it was in Bythinia and Africa. It was not an eclipse, because the moon was full at the time, and an eclipse lasts only a few minutes. It was then a supernatural darkness which showed the anger of Heaven and at the same time bore evidence to the Divinity of Our Lord. Inanimate nature felt the injustice done to its Creator, and gave expression by its convulsive heavings to the depth of its grief.

Our Lord suffered the greatest pain of body by His thirst, and the greatest pain of soul in His abandonment upon the Cross. There was nothing else to suffer, and so His time was come.

<sup>1</sup>*Darkness.*—This darkness began directly after the Crucifixion, and did not clear away until Our Lord gave up the ghost.

<sup>2</sup>*Eli, Eli.*—The simplest explanation of this is that Our Lord (whose soul saw God, or was comprehensive always) permitted it for a moment to feel the loss of God, not by separating it from the Divinity, but as if closing its eyes to the presence thereof for a moment, and His human nature felt something like the fearful pain of loss. This He had to endure in order to satisfy for sin.

It is remarkable that Our Lord himself, the mocking Jews, and the Evangelists all quote from Psalm xxi, which refers to the sufferings of the Messiah.

<sup>3</sup>*Elias.*—They only caught a portion of the words.

<sup>4</sup>*Sponge.*—This was when He said *I thirst*. Death from thirst is the most exquisitely painful in the world.

<sup>5</sup>*Stay.*—This did not mean to stay the relief, but to wait awhile and see if anyone would come to relieve Him. This was said in mockery.

Three hours! Arms extended! Hands and feet bored! Head crowned with thorns! Life ebbing away! And all the surroundings! What a deathbed!

The darkness was to show :

1st. That the light of the world and of heaven was being extinguished.

2nd. Nature's horror at the crime.

3rd. God's anger. Light after death showed heaven open.

The pain of death consists in :

1st. separation of soul from body.

2nd. The imperfect existence of one without the other.

3rd. The physical bodily pain which brings death on—agon.

50. JESUS autem, iterum clamans voce magnâ emisit spiritum.

51. Et ecce velum templi scissum est in duas partes, à summo usquè deorsum, et terra mota est, et petræ scissæ sunt :

52. Et monumenta aperta sunt, et multa corpora sanctorum qui dormierant surrexerunt.

53. Et, exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem et apparuerunt multis.

50. And Jesus again crying with a loud voice, yielded up the ghost.

51. And, behold, the veil of the temple was rent in two from the top even to the bottom : and the earth quaked, and the rocks were rent.

52. And the graves were opened : and many bodies of the saints that had slept, arose :

53. And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

The effects of the death of Christ were extraordinary. His manner of dying was still more so. Weakened as He must have been and thoroughly exhausted ; it was to be expected that He had scarcely any voice left. Yet a loud, sonorous, far reaching sound goes forth from His Divine lips, His head droops immediately, and His soul goes forth to Limbo. The sky clears, the great veil of the temple is rent ; to show that the Ceremonial Law is over, and the new Dispensation begun. The earthquake is not supposed by all to have been universal ; but the splitting of the rocks was so extraordinary as to be against the grain, and the sight of the rocks so split has converted many. That prodigy is still visible.

The graves were opened and the dead arose after the Resurrection of Jesus, and were seen by many. A Rationalist says: Some ghosts were seen and a few bones were visible in the graves. Very extraordinary indeed !

<sup>1</sup>*Loud voice.*—He uttered the words "*Father into thy hands I commend my spirit,*" Luke xxiii. 46. Thus teaching us how to depart, and trusting to His mercy for the bestowal of our spirit in eternity.

<sup>2</sup>*The veil.*—There were two veils, one over the Holy of Holies, which the priests only could see and one over the Holy place which the people might gaze upon. Some think it was the latter veil which was rent ; but most think it was the former.

<sup>3</sup>*The rocks were rent.*—Cut open as it were cleft in twain. The power of God could rend a rock more easily than it could soften a Jew's heart.

<sup>4</sup>*Saints.*—Who these Saints were is not recorded. Some think they were the older patriarchs and more recent prophets. Many say that the good thief arose afterwards as there are no relics of him to be found anywhere.

<sup>5</sup>*Appeared to many.*—To such as deserved the great privilege. Doctors are divided as to whether these Saints went to Heaven with Our Lord or returned their bodies to the graves again. Both opinions are tenable, but that which says their bodies went to Heaven seems the more probable.

The earth shuddered.

1st. The temple shook and its veil was torn from top to bottom.

2nd. The air and earth bore extraordinary evidence.

3rd. The graves spoke.

Death is vanquished by His death.

1st. It is the gate to life now.

2nd. It is the end of earth's miseries.

3rd. It joins friends who were long separated.

54. Centurio autem et qui cum eo erant custodientes JESUM, viso terræ motu et his quæ fiebant, timuerunt valdè, dicentes: "Verè Filius DEI erat iste.

54. Now <sup>1</sup>the centurion and they that were with him <sup>2</sup>watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this was the Son of God.

Whenever Our Lord underwent any great humiliation the Divinity was sure to shine out gloriously. This peculiar feature of His life has been adverted to often in the course of these pages, and now we have one more astounding than any yet recorded. That the thief should see and believe is wonderful, but he knew what Our Lord was suffering and heard His great charity in praying for His persecutors. This centurion was a pagan and the officer in charge of the soldiers who conducted Our Lord to Calvary. He saw the mockeries, the shame, the depreciation, the seeming helplessness of Our Lord. Nothing in Him to commend Him to a brave soldier. But, when he sees Him die, when he hears nature groaning and crashing in its depths, when he and his companions perceive the supernatural wonders which are wrought around them, they smite their breasts, they give way to sorrow and atonement, they confess, not only that Our Saviour was a just man, but that He was of a truth the Son of God.

Here begins the verification of Our Lord's words, "when I am exalted I shall draw all things to myself." The tide of conversions is now set in from Rome and the Jews are preparing to bribe them into silence!

<sup>1</sup>*The centurion.*—Many histories are written regarding this centurion. Some think it was he who pierced the side of Our Lord, and is enrolled in the Roman Martyrology as S. Longinus; but the histories are not very reliable, and commentators generally do not set much store by them.

<sup>2</sup>*Watching Jesus.*—These were the soldiers told off for the purpose of seeing that the sentence of the law was carried out. S. Luke adds that the whole crowd who stood there, went away striking their breasts. No greater proof could be given of Our Lord's Divinity than the fact that His death touched the heart of everyone who witnessed it. It is not too much to conclude that they all became Christians in course of time. It would be the first fruits of the Passion and Death of Jesus Christ.

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Conversion of Gentiles :	Rome :
1st. It began at once.	1st. Gave the first convert.
2nd. It has gone on ever since.	2nd. Received the faith with persecution of Christians.
3rd. It is now as fresh as it was then in vigour.	3rd. Is the most steadfast of all. Other Sees failed in faith; Rome never.



55. Erant autem ibi mulieres multæ à longè, quæ secutæ erant JESUM à Galilæâ, ministrantes ei :

56. Inter quas erat Maria Magdalene, et Maria Jacobi et Joseph mater, et mater filiorum Zebedæi.

55. And there were there many women afar off, who had followed Jesus from <sup>1</sup>Galilee, ministering unto him :

56. Among whom was <sup>2</sup>Mary Magdalene, and <sup>3</sup>Mary the mother of James and Joseph, and the <sup>4</sup>mother of the sons of Zebedee.

When Our Lord's apostles fled for fear the women remained faithful. They were of course jostled by the crowd and had to keep at a certain distance. The Blessed Virgin was allowed near the Cross by the guard, and so was Magdalene. S. John's Gospel recounts this scene.

There were many women there, notably the mothers of four or five of His disciples. These ministered unto them. That means that they supported them with their means, prepared their meals and did other menial services for Jesus and His disciples, out of pure simple devotion and reverence.

These holy women may be considered as the foundation or nucleus of these countless thousands of holy virgins and widows who were to dedicate themselves to God in future ages, giving their lives, their substance, and their exertions to the care of the suffering members of Jesus Christ, in our hospitals, in our schools, in our cloisters, in the battlefield, and in the house of death and mourning.

<sup>1</sup>*Galilee*.—These will likely be the relations of the Apostles. It has continued as a sort of tradition in the Church, which we see every day verified, that when a son becomes a priest, a daughter is nearly sure to become a nun. Even as then, country places like Galilee are more fertile in vocations than cities like Jerusalem. The only one disciple Our Lord called from Judea was the traitor Judas.

<sup>2</sup>*Mary Magdalene*.—We see in S. John that she found her way to the foot of the cross. She loved much, and her life has been a great sermon to the Church.

<sup>3</sup>*Mary*.—This is Mary of Cleophas who was so nearly related to the Blessed Virgin as to be called her sister. She was the mother of Simon, and James the Less.

<sup>4</sup>*Mother of the sons*.—This was Salome. One of her sons repented his flight and returned to the foot of the Cross.

The devout female sex.

1st. Remarkable for patience.

2nd. For self-devotion and compassion.

3rd. For fidelity to where their hearts are.

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Every state gives representatives to the service of God. We have women canonised, who were:

1st. Queens.

2nd. Married.

3rd. Widows.

4th. Virgins.

5th. Sinners.

6th. Poor.

7th. In the world.

8th. In the cloister.

9th. Young.

10th. Old.

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57. Cùm autem serò factum esset, venit quidam homo dives ab Arimathæâ, nomine Joseph, qui et ipse discipulus erat Jēsu:

58. Hic accessit ad Pilatum, et petiit corpus Jēsu. Tunc Pilatus jussit reddi corpus.

59. Et accepto corpore, Joseph involvit illud in sindone mundâ;

60. Et posuit illud in monumento suo novo, quod exciderat in petrâ. Et advolvit saxum magnum ad ostium monumenti, et abiit.

61. Erat autem ibi Maria-Magdalene et altera Maria, sedentes contrâ sepulchrum.

57. And when it was evening, there came a certain rich man of Arimathea, named <sup>1</sup>Joseph, who also himself was a disciple of Jesus.

58. He went to <sup>2</sup>Pilate, and begged the body of Jesus. Then Pilate <sup>3</sup>commanded that the body should be delivered.

59. And Joseph taking the body, wrapped it up in a <sup>4</sup>clean linen cloth;

60. And laid it in his own new monument, which he had hewed out in a rock. And he rolled <sup>5</sup>a great stone to the door of the monument, and went his way.

61. And there was Mary Magdalene, and <sup>6</sup>the other Mary sitting over against the sepulchre.

The burial of Our Lord's body was, unconsciously to the mourners and people concerned, very providentially arranged. An honourable senator goes to Pilate and, having assured him of

His death, gets leave to dispose of the remains. In this he is joined by Nicodemus, who privately was a follower of Our Lord. These faithful Jews perform the last rites just before the Sabbath began, and the Apostles seem to have had no hand at all in the matter. The body was placed in a new sepulchre, carved horizontally out of the solid rock for Joseph himself, was wrapped up in a new linen shroud, and had a quantity of myrrh and aloes put with it. The women watched how it was laid, intending, after the Sabbath, to come and embalm it. Everything, so far, was patent to the eyes of all.

<sup>1</sup>*Joseph* was one of the Sanhedrim, and refused to give his consent to the death of Jesus. Our Lord must have had a great many followers of this description. We need not be scandalised at their hiding themselves when even the Apostles had not courage enough to declare their faith until after the Pentecost.

<sup>2</sup>*Pilate*.—The body could not be touched without his permission, and he was surprised that Our Lord was dead so soon.

<sup>3</sup>*Commanded*.—Otherwise perchance some indignities might be offered to it by the relentless Jews.

<sup>4</sup>*Clean linen cloth*.—This is why the Church orders her altar cloths and corporals to be made of this material.

<sup>5</sup>*A great stone*.—This stone was sealed afterwards and watched.

<sup>6</sup>*The other Mary*.—This was Mary the mother of Joseph and James the Less.

Secular influence should be used :

- 1st. To do honour to Our Lord's body.
- 2nd. Should dare the frown of governors for the same.
- 3rd. Should be generous.

The honours of sepulture were given to Our Lord to show :

- 1st. That we should respect the dead.
- 2nd. See to their decent burial.
- 3rd. Not to forget the soul when the body decays.

62. Altera autem die, quæ est post Parasceven, conveniunt principes sacerdotum et pharisæi ad Pilatum.

63. Dicentes: "Domine, recordati sumus quia seductor ille dixit adhuc vivens: *Post tres dies resurgam*."

64. "Jube ergo custodiri sepulchrum usque in diem tertium, ne fortè veniant discipuli ejus et furentur eum, et dicant plebi: *Surrexit à mortuis*: et erit novissimus error pejor priore."

65. Ait illis Pilatus: "Habetis custodiam: ite, custodite sicut scitis."

66. Illi autem, abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

62. And <sup>1</sup>the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate,

63. Saying: Sir, we have remembered that <sup>2</sup>that seducer said, while he was yet alive: <sup>3</sup>After three days I will rise again.

64. Command, therefore, the sepulchre to be guarded until the third day; lest <sup>4</sup>his disciples come, and steal him away, and say to the people: He is risen from the dead; so <sup>5</sup>the last error shall be worse than the first.

65. Pilate said to them: You have a guard: go, <sup>6</sup>guard it as you know.

66. And they, departing, made <sup>7</sup>the sepulchre sure, with guards, sealing the stone.

The wisdom of the world foils itself by its extra diligence in trying to prevent God's work. The Pharisees had heard rumours about a Resurrection. Indeed there were ideas afloat on this head in Judea, for Herod thought that Jesus was John the Baptist come to life again. The wise ones were determined to prevent escape from the tomb in any legitimate or illegitimate way. They procured strong cords, the seals (some say of Pilate, and some say of the Council) and then set a watch. There is no deception here. The Apostles might steal Him forsooth. Poor fellows, they were crouching in some cellar or other and did not know what was to be the outcome of the whole affair. So they have arranged the matter amongst themselves. There is to be no error or mistake. *Nota.* They did not scruple to violate the Sabbath in doing all this, whereas Our Lord violated it in curing a sick man!

<sup>1</sup>*The next day.*—This was Saturday, the Sabbath and a great Sabbath to boot, on which bodies must not hang upon crosses. The Chief Priests

and Pharisees had no scruple in going to Pilate, and sealing the stone, and setting the guard.

<sup>2</sup>*The seducer.*—This is the title they give Him now.

<sup>3</sup>*After three days*—and a little further down they say *until the third day*—showing that these two expressions mean the same thing even in their mouths.

<sup>4</sup>*His disciples.*—They did not think this, but feigned it. Some think Judas put them up to it.

<sup>5</sup>*The last error.*—We are at a loss to know which error they meant. They stamped out seemingly the idea that He was the Son of God. If He were stolen out of the tomb what would be the consequence?

<sup>6</sup>*Guard it as you know.*—Pilate ordered them to make as good a provision as they could against any deception. And certainly they had wisdom enough to do so.

<sup>7</sup>*The sepulchre sure.*—There is no doubt that for three days no possible effort of Jesus's scattered followers could open that tomb.

How vain are man's efforts  
against God's will.

1st. Their best works against  
them.

2nd. Makes God's work  
more evident.

3rd. They even prove its  
truth.

The sepulchre of Our Lord  
was:

1st. Cut out of a rock. No  
body ever there before.

2nd. It was looked after by  
strangers and friends.

3rd. It was sealed and  
watched by enemies.

## CHAPTER XXVIII.

*The resurrection of Christ. His commission to his disciples.*

1. Vespere autem sabbati quæ  
lucescit in primâ sabbati, venit  
Maria-Magdalene et altera Maria  
videre sepulchrum.

2. Et ecce terræ motus factus  
est magnus. Angelus enim Do-  
mini descendit de cœlo, et acce-  
dens revolvit lapidem, et sedebat  
super eum.

3. Erat autem aspectus ejus  
sicut fulgur, et vestimentum  
ejus sicut nix.

4. Præ timore autem ejus  
exterriti sunt custodes, et facti  
sunt velut mortui.

1. And in <sup>1</sup>the end of the  
Sabbath, when it began to dawn  
towards the first day of the  
week, came Mary Magdalene,  
and <sup>2</sup>the other Mary, to see the  
sepulchre.

2. And, behold, there was <sup>3</sup>a  
great earthquake. For an <sup>4</sup>Angel  
of the Lord descended from  
heaven; and, coming, rolled  
back the stone, and sat upon it.

3. And his countenance was  
<sup>5</sup>as lightning, and his raiment  
as snow.

4. And for fear of him, the  
guards were struck with terror,  
and became <sup>6</sup>as dead men.

There is a great deal of confusion manifested in the narratives of the different Evangelists regarding the Resurrection of Our Lord, and harmonists and commentators have not been able to make it clearer.

The whole thing seems to be in this way: The Blessed Virgin knew very well he would rise again, and therefore never came near the place after the burial. The others, including Magdalene, scarcely believed in the Resurrection. The Apostles, including John, had half lost their faith. Hence the women bought spices and ointments, and made a tremendous fuss in preparing to embalm the body. They came in two different parties, and were quite disconcerted, when they had cried for somebody to roll away the stone, to find that it was rolled. The Angels came then and sent them off on messages, and there was a general confusion of apparitions, change of sentiments, reviving faith,

AA

and wonder all round about. Our opinion is that this confusion is beautifully described by the variations of the Evangelists, and the attempts of commentators to harmonise them. It is yet confused, and will remain so to the end of the world.

<sup>1</sup>*The end of the Sabbath.*—*Vespere autem* is taken to mean the dying away of the night which ushered in the Sabbath, *i.e.*, early on Sunday morning.

<sup>2</sup>*The other Mary.*—This was Mary of Cleophas ; Our Lady is never spoken of in that way by any of the Evangelists.

<sup>3</sup>*A great earthquake.*—This was another, distinct from that of the Crucifixion, and recorded with the epithet *great*. The earthquake did not come to open the grave, for Our Lord passed out through the stone without disturbing cords or seals.

<sup>4</sup>*An angel.*—Some say two angels ; it may be so, but only one spoke. A Rationalist says the earthquake was the angel. We should like to see an earthquake sitting on a stone.

<sup>5</sup>*As lightning.*—The angels appeared in their grandest form in order to announce such glad tidings, and frighten the guards.

<sup>6</sup>*As dead men.*—They became pale for terror, and as we say, in colloquial language "frightened out of their lives." Yet this fear had not much effect upon them, or upon the priests and Pharisees.

---

Contrast Mary the mother  
with the others.

1st. She remains quiet at  
home, and they run about.

2nd. She knows—they do not.

3rd. Lets them alone, and  
then they find it out.

The angels :

1st. Roll away the stone to  
show the empty place.

2nd. Frighten the guards by  
their grandeur.

3rd. Comfort the poor women.

---

5. Respondens angelus, dixit  
mulieribus : "Nolite timere,  
vos : scio enim quòd JESUM qui  
crucifixus est quæritis :

6. "Non est hic, surrexit  
enim sicut dixit : venite et  
videte locum ubi positus erat  
Dominus.

5. And the Angel, answering,  
said to the women : <sup>1</sup>Fear not  
you : for I know that you seek  
Jesus who was crucified.

6. He is not here : for <sup>2</sup>he is  
risen, as he said. <sup>3</sup>Come and  
see the place where the Lord  
was laid.

7. "Et, citò euntes, dicite discipulis ejus quia surrexit, et ecce præcedit vos in Galilæam: ibi eum videbitis. Ecce prædixi vobis."

7. And, going quickly, tell ye his disciples that he is risen: and, behold, he will go before you 'into Galilee: there you shall see him. "Lo, I have foretold it to you.

The Angels frightened the guards, but they consoled the poor women, and at the same time give them a reproof: *sicut dixit, as He said*. Could you not believe His word, and why are you all in such a state of confusion? Did not He Himself say He would rise from the dead and see you all in Galilee? Now you are frightened at us; but I tell you He is risen, and will be in Galilee before you. He has now a glorified body, and can pass through the earth, and mountains, and stones in the twinkling of an eye.

Go, tell His disciples, for they are still in fear. We are warranted in saying, on the authority of S. John, that the disciples were rather taken by surprise. They had not understood the Scriptures. S. Mark adds: "and Peter;" because Peter would be ashamed of himself and perhaps fear approaching. Yet we find that he and John ran to the tomb, and John came first to see it empty, and then Peter went in and examined the place. The whole thing was so sudden that no one seemed prepared for it, except Our Lady, who never appears on the scene; but undoubtedly saw her Son in private.

<sup>1</sup>*Fear not you.*—The fright was not meant for them, but for the guards who were callous to everything except money and supernatural frights.

<sup>2</sup>*He is risen.*—He is not stolen or removed, as you imagine, but He is alive and glorified, and wonderful to behold.

<sup>3</sup>*Come and see.*—The Angel invites them in, that they may examine for themselves. These people were hard to be convinced.

<sup>4</sup>*Into Galilee.*—In Galilee He had most followers. The people of Judea were a cavilling lot, and not worthy of Him. They were the fathers and progenitors of our present Jews, and were destined to keep up the race. The other good, simple people were to be converted.

<sup>5</sup>*Lo, I have foretold it to you.*—The Angel had upbraided them with not believing in the prophecy of Jesus; now he gives them one repeated and called their attention to it. Our Lord made but a transient appearance in Judea after His resurrection. The public appearances were reserved for Galilee.



## Testimonies of Resurrection:

- 1st. The empty tomb.
- 2nd. The grave-cloths left there.
- 3rd. The Angels.

## Reward of devotion:

- 1st. To get a message from heaven.
- 2nd. To see the Lord soon.
- 3rd. To get such graces as to become saints.

8. Et exierunt citò de monumento, cum timore et gaudio magno, currentes nuntiare discipulis ejus.

9. Et ecce JESUS occurrit illis dicens: "Avete." Illæ autem accesserunt, et tenuerunt pedes ejus, et adoraverunt eum.

10. Tunc ait illis JESUS: "Nolite timere: ite, nuntiate fratribus meis ut eant in Galilæam: ibi me videbunt."

8. And they went out <sup>1</sup>quickly from the sepulchre with fear and great joy, running <sup>2</sup>to tell his disciples.

9. And, <sup>3</sup>behold, Jesus met them, saying: All hail. But they came up, and <sup>4</sup>took hold of his feet, and worshipped him.

10. Then Jesus said to them: Be not afraid. Go, tell my brethren that they go into <sup>5</sup>Galilee; there they shall see me.

The history of Our Lord's apparitions seems to be as follows. He first, according to universal tradition, went to visit His mother; and, it is supposed he stopped with her, in the intervals between His various apparitions, during the forty days. His next, and the first recorded in the Gospel was to Mary Magdalene in the garden. Then He appeared to the women, as S. Matthew records here. He next appeared to Peter and then to the disciples going to Emmaus; for when these came back to tell the eleven, these latter told them He had appeared to Peter.

Holy writers says that it was meet that Our Lord should first appear to a woman. By a *woman* was the first sin committed and death brought into the world, and therefore she should be the first to see life brought in as well. The first *man* to whom Jesus appeared was Simon Peter, and He appeared to him *alone* and afterwards to ten of His disciples, Thomas being absent.

<sup>1</sup>*Quickly*.—There was a fear over them because of the earthquake and they rejoiced at the news that their Lord was risen.

<sup>2</sup>*To tell His disciples.*—Magdalene had told them already, and two were on their way to see the place after He had appeared to Magdalene.

<sup>3</sup>*Behold, Jesus met them saying: All hail!*—They were rewarded with these visions because of their attention to the tomb and the offices they were about to perform.

<sup>4</sup>*Took hold of His feet.*—He forbade Magdalene to touch Him and here we see these women touch Him. It is likely that Magdalene did the same. The prohibition was one of those acts of humility, like forbidding cured people to publish miracles, which were better observed in the breaking than the observing.

<sup>6</sup>*Galilee.*—This is the place chosen for His great public appearance to thousands.

Attention to Our Lord in His Passion and death is always rewarded. Because :

1st. It shows love at the right time.

2nd. It is a love stronger than death.

3rd. It is a love seeking no recompense.

Good visions frighten at first but gladden afterwards.

Bad visions please at first but make you miserable afterwards.

So mortification is displeasing at first ; but :

Sin is pleasant at first ; but :

11. Quæ cùm abiissent, ecce quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum omnia quæ facta fuerant.

12. Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus.

13. Dicentes : “ Dicite quia discipuli ejus nocte venerunt et furati sunt eum, nobis dormientibus.

11. Now when<sup>1</sup> they were departed, behold, some of the guards came into the city, and told <sup>2</sup>the chief priests all the things that had been done.

12. And they being assembled together with the ancients, having taken counsel, they gave <sup>3</sup>a great sum of money to the soldiers,

13. Saying: Say you, that his disciples came by night, and stole him away <sup>4</sup>when we were asleep.

14. "Et si hoc auditum fuerit à præsìde nos suadebimus ei, et securos vos faciemus."

15. At illi, acceptà pecunià, fecerunt sicut erant edocti. Et divulgatum est verbum istud apud Judæos, usquè in hodiernum diem.

14. And if the governor shall hear of this, we will "persuade him, and secure you.

15. So they, taking the money, did as they were taught. And this word was spread abroad among the Jews even<sup>o</sup> unto this day.

One should have thought that the evidence of Our Lord's Resurrection was most complete. All bore evidence to it—the soldiers, the angels, the women, the Apostles—and the best evidence which could be was that every one of the Apostles died for the truth of it. So important was the Resurrection, that it seemed to S. Paul to be the very hinge upon which faith itself turned. "If Jesus be not risen from the dead."

S. Matthew wrote more immediately for the converts to Christianity from Judaism, and, as the report to which he alludes in verse 15 was spread among their neighbours, he accounts for the manner in which it originated. He is the only one of the Evangelists who records this matter of which S. Augustine says: *Stulta insania ; si vigilasti quare permisisti : si dormisti unde scisti !* Foolish madness. If thou wert awake, why didst thou let them ? if asleep, how dost thou know ?

<sup>1</sup>*They were departed*, namely, the women. Some of the guards, and not all of them, came into the city and told the news.

<sup>2</sup>*The chief priests*.—These employed the guards as Pilate told them.

<sup>3</sup>*A great sum of money*.—Such was their hardness of heart. They must have believed it, and then bribed the men to tell a lie !

<sup>4</sup>*When we were asleep*.—Guards asleep in a Roman army ! Their lives would pay for it. If they were asleep, how did they know what happened ? Our Lord passed out without any noise. It was the earthquake which startled them.

<sup>5</sup>*Persuade*.—This means that they would either bribe or impose their will upon Pilate. It was easy to do one or the other, as we have seen.

<sup>6</sup>*Unto this day*.—S. Matthew wrote eight years after the Resurrection, and the report existed then ; we believe it has not died yet among the Jews, except those who think that he escaped, and left Simon of Cyrene to be crucified in his place.

People who will not be convinced :

1st. Invent lies and propagate them.

2nd. Bribe others to do the same.

3rd. Make them stick, *e.g.*, the reformers.

The common Roman soldiers were venal, as we know, but :

1st. The officers were converted.

2nd. Several of them suffered martyrdom, like S. Sebastian.

3rd. Some became bishops. S. Ambrose.

16. Undecim autem discipuli abierunt in Galilæam, in montem ubi constituerat illis Jesus.

17. Et videntes eum adoraverunt. Quidam autem dubitaverunt.

18. Et accedens JESUS, locutus est eis dicens : "Data est mihi omnis potestas in cœlo et in terrâ.

19. "Euntes ergò, docete omnes gentes, baptizantes eos *in nomine Patris et Filii et Spiritûs-Sancti* ;

20. "Docentes eos servare omnia quæcumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usquè ad consummationem sæculi."

16. And <sup>1</sup>the eleven disciples went into Galilee, unto the <sup>2</sup>mountain where Jesus had appointed them.

17. And seeing him, they adored : but some <sup>3</sup>doubted.

18. And Jesus, coming, spoke to them, saying : All power is given to me in <sup>4</sup>heaven and in earth.

19. Go ye, therefore, and teach <sup>5</sup>all nations ; <sup>6</sup>baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;

20. Teaching them to observe <sup>7</sup>all things whatsoever I have commanded you ; and, <sup>8</sup>behold, I am with you all days, even to the consummation of the world.

During the forty days Our Divine Lord instructed His apostles, arranged the matter and form of the Sacraments, and engraved upon their minds all that was needed for the foundation and cohesion of His Church.

They now go out to Galilee, where hundreds assemble ; and, in the presence of all He comes to His eleven. All power is

given to me in heaven and on earth. I can now exercise in its plenitude the power I always had. He solemnly then commissions them to teach the whole world—no longer are they confined to the Jews—whatsoever He had taught them. It is all oral in the Church's teaching. Faith comes by *hearing*. He then promises to be with them and their successors until the consummation of the world. Catholics believe that He kept and is keeping His word.

<sup>1</sup>*The eleven*.—We know from other Evangelists and S. Paul, 1 Cor., xv., that there were more than five hundred here.

<sup>2</sup>*Mountain*.—There is no mention of this mountain in any Gospel. Indeed there is very little written about the forty days; but all kept in mind.

<sup>3</sup>*Doubted*.—Not the Apostles; but some in the crowd. The Apostles had doubted long enough, and were very hard of conviction, but after S. Thomas's trial they ceased to doubt.

<sup>4</sup>*Heaven and earth*.—The power He had and was conferring concerned both places.

<sup>5</sup>*All nations*.—The whole world is their school.

<sup>6</sup>*Baptizing*.—It was by immersion generally in the first ages of the Church.

<sup>7</sup>*All things whatsoever I commanded*.—Then things had reference to the Seven Sacraments and various ordinances regarding Councils, Faith and Discipline.

<sup>8</sup>*Behold I am with you*.—He calls their attention to a great fact, which they are never to lose sight of. He gives them a great charge but He promises His Own assistance to ease it and this unconditionally. May we all render ourselves worthy of His promises in this life and so fit ourselves for life everlasting. Amen.

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